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PĀLI GRAMMAR
&
A MANUAL OF PĀLI TRANSLATION.

WITH A FOREWORD

BY

DR. N. DUTT, M.A., B.L., P.R.S., Ph.D.,
D. Litt. (London).

BY

NIRAD RANJAN MUTSUDDI, B.A.

SECOND EDITION.

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N.B. - The first edition of this book was published under the title of
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FOREWORD

The present work, coming as it does from the pen of a well known teacher contains some features which make it most suitable for our school and college students. The author has to his credit a long experience as a teacher of Pali, and has had thus opportunities to ascertain the needs of the pupils. The author has utilized the authoritative grammars like Kaccāyana, Mahārūpasiddhi, Saddan̄ti, and Bālāvatāra in the compilation of the work, but has tried to avoid taxing the memory of students by putting the essentials in a very concise and interesting form. He has dealt with all the important sections of a grammar including the rules of syntax and prosody. It appears from his manner of treatment that he has followed the scientific method of quickly picking up a correct knowledge of a language. This is particularly evident in the directions given by him for the composition after the grammatical rules. He has enhanced the value of the book by inserting in it the University questions with hints for their answers as also an English-Pāli Vocabulary for helping the students to render easy English sentences into Pāli. The author has put in much labour which, I hope, will be recompensed by a due appreciation by the students for whom it is meant.

Calcutta
4th June, 1930. }

Nalinaksha Dutt

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ABBREVIATIONS.

Mas, or, m.	Masculine.
Fem, or, f.	Feminine.
Neut, or, n.	Neuter.
Adj.	Adjective.
Adv.	Adverb.
Nom.	Nominative.
Acc.	Accusative.
Inst.	Instrumental.
Dat.	Dative.
Abl.	Ablative.
Gen.	Genitive.
Loc.	Locative.
R. S.	Rules of Syntax.
Incor.	Incorrect.
Cor.	Correct.

PREFACE TO THE SECOND EDITION.

I received with thanks suggestions from my readers, and the materials have been adjusted accordingly. It pains me to admit that Pāli proof-reading is so much irksome that even Minerva, I think, suffers optical illusions. My apology for the printing mistakes that have crept in, lies there. Two sets of errata are attached to each of the two books combined together. Any further suggestions from whomsoever for improvement of the book will be cordially welcome.

Calcutta, {
25-12-31. }

The Author.

PREFACE.

The book is swelled and enriched by profuse elements, and sound suggestions. Different sources of Pāli Grammar, Kaccāyana, mahārūpasaddhi, saddan̄ti and Bālavatāra, have been dug out to collect ores which are refined, finished, and welded through due deliberation.

No doubt, study of Pāli Grammar is dry and prosaic, but no stone is left unturned to make it interesting. I hope the book will be of immense value to the beginners, and the advanced students as well.

Enough translation exercises are given in the book, and below each exercise exhaustive vocabulary, and grammatical peculiarities are explained, and referred to the rules of syntax. Instances are cited where necessary to make the intricacies as clear as possible.

Suggestions received from Babu Dvijendra Lal Barua, M.A. (Gold medalist) are sound and wholesome. I am very glad to give an expression of his help in writing.

I offer my cordial blessing on Sreeman Barindra Lal Barua, as he has undertaken the irksome work to read and correct every single proof.

THE AUTHOR.

CALCUTTA.

12-11-30.

PALI GRAMMAR.

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PĀLI GRAMMAR.

Errata.

Page	Line	Incorrect	Correct
4	7	limited	limited.
5	27	mṛṣṭa	mṛta.
6	28	khipita	khipta.
8	13	udghirati	udgirati.
26	Gen. sing.	kap̐no	kapino.
32	Acc. plur.	rājano	rājāno.
85	14	bhavevyātha	bhaveyyātha
92	13	passeyuñ	passeyyuñ.
104	15	curadi	curādi.
111	17	sakhi	sakhī.

PĀLI GRAMMAR

Chapter I

PĀLI

The Buddhist Scriptures are written in Pāli which is also traditionally known as Māgadhī, the language used to be spoken in Māgadha (South Behar). When Buddhism spread, Pāli was popularly known almost all over India.

The Alphabets—Characters which were at first used for Pāli are found in Asoka's inscriptions. No particular characters are at present used for Pāli. It is written in the letters of a country where it is read. In Europe, Roman characters are used for it; in Bengal, Bengali characters and so on.

There are 41 letters in Pāli, e. g., 8 vowels and 33 consonants.

Vowels

अ	आ	इ	ई	उ	ऊ	ए	ओ
a	ā	i	ī	u	ū	e	o
A	Ā	I	Ī	U	Ū	E	O

Vowels again are of two kinds—short and long.

Short Vowels—3.....	{	अ	इ	उ			
		A	I	U			
		a	i	u			
Long Vowels—5.....	{	आ	ई	ऊ	ए	ओ	
		Ā	Ī	Ū	E	O	
		ā	ī	ū	e	o	

There are two diphthongs, e.g., E and O They are always long and may originate from the combination of :—

a + u = o.....I

a + i = e.....II

There is one nasal sound called (ṅ) or m.

Consonants

ক্	খ্	গ্	ঘ্	ঙ্			
k	kh	g	gh	ṅ			
চ্	ছ্	জ্	ঝ্	ঞ্			
c	ch	j	jh	ṇ			
ট্	ঠ্	ড্	ঢ্	ণ্			
ṭ	ṭh	ḍ	ḍh	ṇ			
ত্	থ্	দ্	ধ্	ন্			
t	th	d	dh	n			
প্	ফ্	ব্	ভ্	ম্			
p	ph	b	bh	m			
য্	র	ল্	ব্	স্			
y	r	l	v	s			
হ্	ল্	ং					
h	l	m					
ক	কা	কি	কী	কু	কূ	কে	কো
ka	kā	ki	kī	ku	kū	ke	ko

and so on.

There are 5 groups or *vaggas* and each *vagga* consists of 5 letters.

	Surd	Aspirate	Sonant	Aspirate	Nasals
Gutturals	k	kh	g	gh	ṇ
Palatals	c	ch	j	jh	ṅ
Cerebrals	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals	t	th	d	dh	n
Labials	p	ph	b	bh	m

Short explanations of the above terms :—

1. The gutturals are pronounced in the throat.
2. The Palatals are pronounced by pressing the tongue on the front plate.
3. The nasals are pronounced through the nose.
4. The aspirates are uttered with a strong breathing or “h” sound is added to them.
5. The sonants are soft and pronounced with a checked tone.
6. **The** surds are hard, flat and toneless.
7. **The** labials are formed by means of lips.
8. The dentals are pronounced with the help of teeth.

Y, r, i and v are treated as semi-vowels.

S is the only sibilant which has a hissing sound.

H is aspirant—a strong aspirated breathing.

M is always used with other letters.

English	Pāli
Gutturals	Kaṇṭhaja
Palatals	Tāluja
Cerebrals	Muddhaja
Dentals	Dantaja
Labials	Oṭṭhaja

Distinction Between B and V

There are two letters—B and V in Pāli. No hard and fast rule has been laid down for distinguishing the one from the other. There is the Sanskrit couplet :—

উভটৌ যত্র বিজ্ঞেতে যো বঃ প্রত্যয় সন্ধিঃ ।

অন্তঃ স্থং তং বিজ্ঞাপীয়াং তদন্যো বর্গ উচ্যতে ॥

Provisions of the above verse may be applied to Pāli, but they hold good only in some limited cases.

(1) V is used, when u is changed into v by euphony (সন্ধি), e. g., anu + eti = anveti.

(2) V is used, when it is one of the letters of a suffix (প্রত্যয়), e. g., tvā.

As the provisions of the verse read B is used* in other cases, but we find its enough variations, e. g., vana—forest, vihāra—monastery, and the like.

Chapter II

Phonetic Changes

(I) Assimilation

It is of two kinds :—

(i) Progressive and (ii) Regressive.

Progressive :—When an earlier sound or syllable affects a later one, e.g.,

√lag (to cling) + na = lagna = lagga (clung)[†]

√budh (to know) + ta = budhta = buddha (known)

Regressive :—When a following sound or syllable affects a previous one and lends its own character, e.g.,

EVĀDISSARIPUBBO CA RASSO

RULE 5. The vowel at the beginning of the second word is changed into 'ri' and the vowel-end of the first word is shortened, e.g.,

Yathā + eva = Yathariva ; Sā + eva = Sariva.

VAMODUDANTĀNAM

RULE 6. Final 'o' or 'u' before a dissimilar vowel is changed into 'v', e. g.,

So + ahaṃ = Svahaṃ ; Anu + eti = Anveti ;

So + āgataṃ = Svāgataṃ.

SABBO CANTI

RULE 7. The 'ti' at the end of the first word is changed into 'e' and then becomes double, e. g.,

Iti + ādi = Iccādi ; Iti + etaṃ = Iccetaṃ ;

Ati + uṇhaṃ = Accuṇhaṃ.

IVANNO YAM NA VĀ

RULE 8. 'I' or 'ī' at the end of the first word is changed into 'y', e. g.,

Aggi + āgāre = Aggyāgāre ; Sattamī + atthe = Sattamyatthe.

YA VA MA DA NA TA RA LĀ CĀGAMA

RULE 9. A consonant is inserted between the two vowels and the insertions are y, t, l, r, d and m.

Pari + esitvā = Pariyesitvā	}
Na + idaṃ = Nayidaṃ	
Ajja + agge = Ajjatagge	t

Cha + abhiññā = Cha|abhiññā.....l

Ni + attha = Nirattha..... }
Sabbhi + eva = Sabbhireva }r

Añña + aññañ = Aññamaññañ }
Eka + ekañ = Ekamekañ..... } ...m

AJJHO ADHI

RULE 10. 'Adhi' is changed into 'ajjh', e. g.,

Adhi + eti = Ajjheti ; Adhi + bhāsi = Ajjhabhāsi

RULE 11. (i) Final 'e' may be cancelled before a long vowel, e. g., Me + āsi = m'āsi.

(ii) e + a together turn into ā, e. g., Sace + ayañ = sacāyañ.

(iii) Final 'e' always cancels a following vowel, e. g., Sace + ajja = sace'jja.

(iv) Final 'e' may be cancelled before a short vowel, if the vowel is followed by a double consonant, e.g.,

Sace + assa = sacassa

IVANNO YAM NA VĀ *

RULE 12. In ke, ye, te and me, 'e' is changed into 'y', e. g.,

me + ahañ = myāhañ

te + ahañ = tyahañ

ke + assa = kyassa

RULE 13. Final 'i' before a dissimilar vowel is changed into 'y', e. g.,

dāsi + ahañ = dāsyahañ

RULE 14. A vowel is generally cancelled, when 'o' is put before it, e. g.,

Cattāro + ime = cattāro'me

RULE 15. If a dissimilar vowel either long or short followed by a conjunct consonant is put after 'e', 'e' may be cancelled, e. g.,

$$\text{Sace} + \text{assa} = \text{sac'assa}$$

DĪGHAM

$$a + a = \bar{a} ; a + \bar{a} = \bar{a} ; \bar{a} + a = \bar{a} \dots (i)$$

$$i + i = \bar{i} ; i + \bar{i} = \bar{i} ; \bar{i} + i = \bar{i} \dots (ii)$$

$$u + u = \bar{u} ; u + \bar{u} = \bar{u} ; \bar{u} + u = \bar{u} \dots (iii)$$

RULE 16. When two vowels of the above types are joined together, the result is usually long, e. g.,

$$\text{demi} + \text{iti} = \text{demīti}$$

SARE KVACI

Rule 17. A vowel followed by another vowel sometimes remains unchanged, e. g.,

$$\text{ko} + \text{imañ} = \text{koimañ}$$

BYANJAÑA SANDHI (CONSONANT SANDHI)

PARA DVE BHĀVO THĀNE

RULE 1. A consonant is doubled at the beginning of the second word, e. g., $\text{Dhanu} + \text{gaho} = \text{Dhanuggaho}$; $\text{Vijju} + \text{latā} = \text{Vijjullatā}$; $\text{Anu} + \text{gaho} = \text{Anuggaho}$; $\text{Nānā} + \text{pakārehi} = \text{Nānāppakārehi}$; $\text{Du} + \text{sīlo} = \text{dussīlo}$; $\text{Du} + \text{labha} = \text{dullabha}$.

RASSAM

RULE 2. If a long vowel is put before a consonant, the vowel may be shortend, e. g., $\text{Bhāvī} + \text{guṇeṇa} = \text{Bhāviguṇeṇa}$; $\text{Bhovādī} + \text{nāma} = \text{Bhovādināma}$.

RULE 3. If a short vowel is put before a consonant, the vowel is made long, e. g., $Su + rakkhati = Sūrakkhami$.

RULE 4. 'O' of 'so' and 'eso' when put before a consonant, is changed into 'a', e. g.,

$Eso + dhammo = esadhammo$

$So + muni = samuni$

RULE 5. If 'b' is put after a vowel, 'b' becomes 'bb', e.g.,

$ni + bānati = nibbānati$

DO DHASSA CA

RULE 6. 'Dha', when used before a vowel, is changed into 'd', e.g., $idha + aham = idēham$.

GO SARE PUTHASSĀGAMO

RULE 7. G is inserted between putha and a vowel, when putha precedes it (the vowel), e.g., $Putha + eva = Puthageva$.

PĀSSA CANTO RASSO

RULE 8. G is inserted between Pā and a vowel, when Pā is followed by the vowel, but 'ā' of 'Pā' is here shortened into 'a', e. g.,

$Pā + eva = Pageva$.

KVACI PATI PATISSA

RULE 9. When 'pati' precedes a vowel or consonant, 'pati' is seldom changed into 'paṭi', e. g.,

$Pati + haññati = Paṭihaññati$

PUTHASSA BYAÑJANA

RULE 10. "A" of "Putha" is changed into u, when 'putha' is followed by a consonant, e. g.,

$Putha + bhūtaṃ = Puthubhūtaṃ$

O AVASSA

RULE 11. "Ava" before a consonant is seldom changed into 'O', e. g.,

Ava + naddho = Onaddho

Ṁ—NIGGAHĪTA SANDHI—অবস্থারসন্ধি

VAGGANTAM VĀ VAGGE

RULE 1. 'Ṁ' when followed by a consonant of a 'Vagga' is changed into the last letter of that Vagga, e. g., Na + ahaṁ + taṁ = Nāhantaṁ ; Etaṁ + ti = Etaṇṭi.

MADĀ SARE

RULE 2. When m̐ is followed by a vowel, m̐ is sometimes changed into 'm' or 'd', e. g.,

Etaṁ + avoca = Etadavoca ...d

Gāthaṁ + āha = Gāthamāha...m

PARO VĀ SARO

RULE 3. A vowel after m̐ is sometimes cancelled, e.g.,
Idaṁ + api = Idampi.

'KVACILOPAM BYAÑJANE CA

RULE 4. 'Ṁ' which is either before a consonant or a vowel is cancelled, e.g.,

Buddhānaṁ + sāsanaṁ = Buddhānasāsanaṁ ; Tāsaṁ + ahaṁ = Tāsāhaṁ.

NIGGAHĪTAÑCA

RULE 5. 'M' may sometimes be put before a consonant or a vowel, e.g.,

Cakkhu + udapādi — Cakkhumudapādi ;

Ava + siro — Avamsiro.

✓SAYE CA

RULE 6. When 'y' is put just after m, both 'y' and 'm' together may become ññ, e. g.,

Sam + yuttam — Saññutam.

EHENÑAM

RULE 7. When 'h' or 'e' is put just after 'm', 'h' is changed into 'ñh', and 'e' into ññ, e.g.,

Tam + hitassa — Tañhitassa

Tam + eva — Taññeva

RULE 8. If 'sam' or 'pum' is put just before m, m is changed 'l', e. g.,

Sam + lekho — Sallekho

Pum + liṅgam = Pulliṅgam

RULE 9. If a consonant is put just after m, m remains the same, e. g.,

Tam + patto — Tampatto.

QUESTIONS ON SANDHI

Q. 1. Join the following according to the rules of sandhi :—

Pakka + odana, tathā + eva, nohi + etaṃ, na + upeti, sā + eva, so + ahaṃ, ni + attha, adhi + eti, vijju + latā, bhovādī + nāma, idha + ahaṃ, etaṃ + ti, etaṃ + avoca, idaṃ + api, and sam + yuttam.

Q. 2. Resolve the following sandhis :—

anveti, svāgataṃ, nayidaṃ, ajjatangge, yathāriva,
sādhūti, nēhantaṃ, dassāmīti, tyāhaṃ, anuggaha, nānāp-
pakārehi, gāthamāha, migīva, kosi, buddhuppāda, and
ajjheti.

Chapter IV

Parts of Speech

There are eight parts of speech :—

- (1) Noun—Nāma
- (2) Verb—Ākhyāta, vācya
- (3) Pronoun—Sabbanāma
- (4) Adjective—Visesana
- (5) Adverb—Kriyāvisesana, avyaya, nipāta
- (6) Preposition—Upasagga
- (7) Conjunction—Nipāta
- (8) Interjection—Nipāta

1. **A Noun** is a word used to name some person or thing or place, e.g., Buddha ; Sakata—Cart ; Bārāṇasī—Benares.

Varities of nouns :—

(i) Ākhyāta nāma. Really it is a verb, but used as a noun, e. g., vandati—a man who pays respect.

(ii) Samāsa nāma—Compound noun. It is formed with more than one word, e. g., anariya—an ignoble ; kāpurisa—coward.

(iii) Kita nāma—Derived noun. There are lots of derivatives in Kita, and out of many, only one instance

is cited here, e. g., kar + a — kāra, rathakāra—the maker of a chariot ; kumbhakāra—a potter.

(iv) Taddhita nāma—Formed noun. Later on, in detail they will be discussed. A few instances are given below to clear the point in question. Mānava — manu + a, the son of Man ; Vāsiṭṭha—Vasiṭṭha + a, the son of Vasiṭṭha etc. are the examples.

(v) Jāti nāma — Class noun. The name of each one of a class of things is called a class noun, e. g., Assa — a horse ; vānara—a monkey.

(vi) Guṇa nāma—Abstract noun. The name of an attribute of a thing itself is called an abstract noun, e. g., Sāmā—a woman who has a golden colour ; dassaniya—a man who looks fine.

(vii) Kriyā nāma—Verbal noun. It is derived from a verb and at the same time has the force of a verb, e. g., Khādaka—an eater ; Sayako—a sleeper.

(viii) Yādicchaka nāma—Groundless noun. It is called Noun not for any definite cause or reason, e. g., Phussa and Tissa are the names of persons, but they have no bearings.

2. A verb is a word which states something about a person or a thing, e. g., the teacher walks—Sikkhako vicarati, and a mango falls—Ambo patati, are the two sentences in which the words “vicarati” and “patati” state something of Sikkhaka and Amba respectively.

3. A pronoun is a word used for a noun, e. g., the boy loves his master—dārako tassa ācariyaṃ piyāyati. Here the word ‘his’—tassa is used for boy’s—dārakassa.

4. AN adjective is a word used with a noun to describe it or to limit its meaning, e. g., a beautiful horse—*sundaro asso*. In this sentence, the word beautiful—*sundaro* is an adjective.

5. AN adverb is a word used with a verb, an adjective, or another adverb to modify its meaning, e. g., (1) The bird runs fast—*sakuno khippaṃ dhāvati*. (2) The fruit is quite ripe—*phalaṃ sammā pakkaṃ*. (3) The sage writes too quickly—*isi atikhippaṃ likhati*. In the first sentence *khippaṃ* is an adverb which modifies the verb *dhāvati*. In the second sentence, *sammā* is an adverb which modifies the adjective *pakka*. In the third sentence, *ati* is an adverb which modifies another adverb *khippaṃ*.

6. A preposition is a word placed before a noun or a pronoun to show the relation between it and some other thing, e. g., the teacher spoke about a faithful devotee—*satthā ekaṃ saddhaṃ upāsakaṃ ārabba kathesi*. Here the word *ārabba* is a preposition which shows the relation between the teacher and the devotee.

7. A conjunction is a word used only to join together words or sentences, e. g., the monkey and the goat live together—*vānaro ca ajo ca ekato vasanti*. In this sentence, *ca* is a conjunction.

8. AN interjection is a word thrown into a sentence to express some feeling of the mind, e. g., Are !—I say, Well !

CASE—*Kāraka*. Here both the subject and the object are determined by the verb, e. g., the servant gets his wages—*Dāso tassa vetanaṃ labhati*.

STEM OR BASE—A word in its simplest form without any suffix added to it, is called a stem or base.

INFLECTIONS are the endings by which cases are distinguished. They are also termed case-endings.

DECLENSION—Here, all the cases of a word are completely stated.

There are eight cases :—

1. Kattā	Kāraka—	Nominative Case
2. Kamma	„ —	Accusative „
3. Karaṇa	„ —	Instrumental „
4. Sampadāna,	„ —	Dative „
5. Apādāna	„ —	Ablative „
6. Sāmi	„ —	Genitive „
7. Okāsa	„ —	Locative „
8. Alāpana	„ —	Vocative „

1. Nominative shows the subject of a sentence.
2. Accusative is the object of a sentence.
3. Instrumental expresses the person or object by or with whom something is done.
4. Dative expresses the object or person to or for whom something is given or done.
5. Ablative bears the case-relation expressed by the preposition “from”.
6. Genitive expresses possession (of. 's).
7. Locative expresses a place (in, at, on, upon etc).
8. Vocative is the case of address.

NUMBER—There are two numbers, singular and plural. The noun is singular, when one thing is spoken of, and it is plural, when two or more things are

spoken of. Proper, material and abstract nouns can also be put in the plural number, when they are used in a general sense.

EASIEST MEANS TO REMEMBER DECLENSIONS

MASCULINE

(i) Nouns either ending in 'i' or 'u,' are changed into 'ī' and 'ū' respectively in the plural forms of all cases, e. g., Munī and Bhikkhū.

(ii) Nouns which end in ā, remain the same in nominative case singular and plural and objective case plural, e. g., Sakhā.

(iii) Nouns either ending in 'i' or 'ū,' are changed into 'ī' and 'ū' respectively from the objective case singular to loc. sing., e. g., Mantī (minister) and Sayambhū.

FEMININE

(i) Nouns ending in ā are changed into āya from the 3rd case-ending singular to the 7th case-ending singular, e. g., Latā and Kaññā.

(ii) Add 'yā' as suffix to the nouns which end in 'i' 'ī' 'u' and 'ū' from the 3rd case-ending singular to the 7th case-ending singular, and 'i' and 'u' are changed as in Muni and Bhikkhu, and 'ī' and 'ū' are changed as in Mantī and Sayambhū.

NEUTER

Nominative case singular and objective case singular take *m* as suffix and their plural forms take *āni* as suffix. The remaining cases are declined like Nara, but the words ending in *ā*, *i*, *ī*, *u* and *ū* are declined like masculine nouns except in the first and the second case-endings.

GENERAL RULES

Nouns which end in *ā*, 'i' 'ī' 'u' and 'ū' take 'nā' instead of 'ena' in the 3rd case-ending singular and 5th case-ending singular. The plural forms take

- (1) in the 3rd and the 5th case-endings *hi*, *bhi*
 (2) „ „ 4th „ „ 6th „ *nam*
 (3) „ „ 7th case-ending *su*

Declension of the masculine which ends in 'A'

	Singular	Plural
1 Nom.	<i>o</i>	<i>ā</i>
2 Acc. (object)	<i>m</i>	<i>e</i>
3 Ins. (by, with)	<i>ena</i>	<i>ehi, ebhi</i>
4 Dat. (to, for)	<i>ssa, āya</i>	<i>ānam</i>
5 Abl. (from)	<i>ā, smā, mhā</i>	<i>ehi, ebhi</i>
6 Gen. (of)	<i>ssa</i>	<i>ānam</i>
7 Loc. (at, on, upon, in)	<i>smim, e, mhi</i>	<i>esu</i>
Voc. (o, oh)	<i>a</i>	<i>ā</i>

MASCULINE GENDER

Masculine Nouns ending in 'A'

NARA—man

	Singular	Plural
1 Nom.	Naro	Narā
2 Acc.	Naraṃ	Nare ✓
3 Ins.	Narena	Narehi, Narebhi
4 Dat.	Narassa, Narāya	Narānaṃ
5 Abl.	{ Narasmā, Naramhā, Narā	Narehi, Narebhi
6 Gen.	Narassa	Narānaṃ
7 Loc.	{ Naramhi, Narasmim, Nare	Naresu
Voc.	Nara	Narā

PURISA—Man

	Singular	Plural
1 Nom.	Puriso	Purisā
2 Acc.	Purisaṃ	Purise
3 Ins.	Purisena	Purisehi, Purisebhi
4 Dat.	Purisassa	Purisānaṃ
5 Abl.	{ Purisā, Purisamhā, Purismā	Purisehi, Purisebhi
6 Gen.	Purisassa	Purisānaṃ
7 Loc.	{ Purise, Purisamhi Purismim	Purisesu
Voc.	Purisa	Purisā


Buddha, Siha, Vānara and Dāsa are declined like either Nara or Purisa.

MĀTĀPITARA—Parents

Plural

- 1 Mātāpitaro
 - 2 Mātāpitaro
 - 3 Mātāpitūhi, Mātāpitūbhi
 - 4 Mātāpitūnañ
 - 5 Mātāpitūhi, Mātāpitūbhi
 - 6 Mātāpitūnañ
 - 7 Mātāpitūsu
- Voc. Mātāpitara

Masculine Nouns ending in 'I'

Muni KAPĪ—monkey 

	Singular	Plural
1	Kapī	Kapī, Kapayo
2	Kapīñ	Kapī, Kapayo
3	Kapīnā	Kapīhi, Kapībhi
4	Kapissa, Kapino	Kapīnañ
5	Kapīnā, Kapīmā, Kapismā	Kapīhi, Kapībhi
6	Kapīno, Kapissa	Kapīnañ
7	Kapismiñ, Kapimhi	Kapīsu
	Voc. Kapī	Kapī, Kapayo

Isi, Muni and Aggi are declined like Kapī.

SAKHI (PĀLI- SAKHĀ)—Friend

	Singular	Plural .
1	Sakhā	{ Sakhāyo, sakhā, Sakhīno, sakhāno.
2	Sakhānaṃ, sakhaṇṇ, sakhāraṇṇ	{ Sakhī, sakhāyo, Sakhāno, sakhīno
3	Sakhinā	{ Sakhārehi, sakhārebhi, Sakhehi, sakhebbhi
4	Sakhino, sakhissa	{ Sakhārānaṃ, sakhīnaṃ, Sakhānaṃ
5	{ Sakhārā, sakhinā, sakhārasmā.	{ Sakhārehi, sakhārebhi, sakhehi, sakhebbhi
6	Sakhino, sakhissa	{ Sakhānaṇṇ, Sakhīnaṇṇ, sakhārānaṇṇ
7	Sakhe	Sakhāresu, sakhesu
Voc.	{ Sakha, sakhā, sakhi, Sakhī, sakhe	{ Sakhāyo, sakhāno. Sakhīno, sakhā

Masculine nouns ending in 'ī'**✓ MANTĪ—Minister**

	Singular	Plural
1	Mantī	Mantī, Mantino
2	Mantiṇṇ, Mantinaṇṇ	Mantī, Mantino
3	Mantinā	Mantīhi, Mantibhi
4	Mantino, Mantissa	Mantiṇṇ
5	Mantinā, Mantimbhā, Mantismā	Mantīhi, Mantibhi
6	Mantino, Mantissa	Mantiṇṇ
7	Mantimhi, Mantismim	Mantisu
Voc.	Mantī	Mantī

The following words are declined like Mantī.

Sakkhī—Witness ; Sāmī—Husband ; Daṇḍī—Mendicant
etc.

Masculine nouns ending in 'U'

BHIKKHU—Monk

	Singular	Plural
1	Bhikkhu	Bhikkhū, bhikkhavo
2	Bhikkhuṃ	Bhikkhū, bhikkhavo
3	Bhikkhunā	Bhikkhūhi, bhikkūbhi
4	Bhikkhussa, bhikkhuno	Bhikkhūnaṃ
5	{ Bhikkhunā, bhikkhumhā, { Bhikkhusmā	Bhikkhūhi, bhikkhūbhi
6	Bhikkhussa, bhikkhuno	Bhikkhūnaṃ
7	Bhikkhusmiṃ, bhikkhumhi	Bhikkhūsu
Voc.	Bhikkhu	Bhikkhū, bhikkhavo

Sādhū and Bandhū are declined like Bhikkhu.

PITU—Father

	Singular	Plural
1	Pitā	Pitā, pitaro
2	Pitaṃ, pitāraṃ	Pitā, pitaro
3	Pitunā, pitarā	Pitūhi, pitūbhi
4	Pituno, pitussa, pitu	Pitūnaṃ, pitunnaṃ
5	Pitunā, pitarā	Pitūhi, pitūbhi
6	Pituno, pitussa, pitu	Pitūnaṃ, pitunnaṃ
7	Pitari	Pitaresu
Voc.	Pitā	Pitā, pitaro

KATTU—Doer

Singular	Plural
1 Kattā	Kattā, kattāro
2 Kattāraṃ	Kattā, kattāro
3 Kattārā, kattunā	Kattārehi, kattārebhi
4 Kattu, kattuno, kattussa	Kattārānaṃ, kattānaṃ
5 Kattārā, kattunā	Kattārehi, kattārebhi
6 Kattu, kattuno, kattussa	Kattārānaṃ, kattānaṃ
7 Kattari	Kattaresu, kattūsu
Voc. Katta, kattā	Kattā, kattāro

SATTHU—Master

Singular	Plural
1 Satthā	Satthā, satthāro
2 Satthāraṃ	Satthāro, satthāre
3 { Satthunā, sattharā, Satthārā	Satthārehi, satthārebhi
4 Satthuno, satthussa	Satthānaṃ
5 { Satthunā, sattharā, Satthārā	Satthārehi, satthārebhi
6 Satthuno, satthussa	Satthānaṃ
7 Satthari	Satthāresu
Voc. Satthā	Satthā

Nattu—Grandson, Jetu—Conqueror, Dātu—Giver and Bhatu—Brother are declined like Satthu.

Masculine Nouns ending in 'Ū'

ABHIBHŪ—A name of Buddha

Singular	Plu.
1 Abhibhū	Abhibhū, abhibhuvo
2 Abhibhum	Abhibhū, abhibhuvo
3 Abhibhunā,	Abhibhūhi, abhibhūbhi
4 Abhibhuno, abhibhussa	Abhibhūnaṃ
5 { Abhibhusmā, abhibhumhā, Abhibhunā	Abhibhūhi, abhibhūbhi
6 Abhibhuno, abhibhussa	Abhibhūnaṃ
7 Abhibhumhi, abhibhusmiṃ	Abhibhūsu
Voc. Abhibhu	Abhibhū, abhibhuvo

SAYAMBHŪ—A title of Buddha

Singular	Plural
1 Sayambhū	Sayambhū sayambhuvo
2 Sayambhum	Sāyambhū, sayambhuvo
3 Sayambhunā	Sayambhūhi, sayambhūbhi
4 Sayambhussa, sayambhuno	Sayambhūnaṃ
5 Sayambhunā, sayambhusmā	Sayambhūhi, sayambhūbhi
6 Sayambhussa, sayambhuno	Sayambhūnaṃ
7 { Sayambhusmiṃ, Sayambhumhi	Sayambhūsu
Voc. Sayambhū	Sayambhū, sayambhuvo

Masculine nouns ending in 'O'

GO—Cow

	Singular	Plural
1	Go	Gavo, gāvo.
2	Gavaṃ, gāvuraṃ, gāvaṃ	Gavo, gāvo
3	Gāvena, gavena	Gohi, gobhi
4	Gāvassa, gavassa	Gonaṃ, gavaṃ, gunnaṃ.
5	{ Gavā, gāvā, { Gavasmā, gavamhā	Gohi, gobhi
6	Gāvassa, gavassa	Gonaṃ, gavaṃ, gunnaṃ.
7	{ Gave, gāvasmiṃ, { Gāve, gavamhi	Gosu, gāvesu
Voc.	Go	Gavo, gāvo

Masculine nouns ending in 'An'

ATTAN—Self

	Singular	Plural
1	Attā	Attā, attāno
2	Attam	Attāno, atte
3	Attanā, attena	Attanehi, attanebhī
4	Attassa, attano	Attānaṃ
5	Attanā, attamhā, attasmā	Attanehi, attanebhī
6	Attassa, attano	Attānaṃ
7	Attani	Attanesu
Voc.	Atta, attā	Attāno

Muddhā, Atumā etc. are declined like Attan.

RAJAN—King	94
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	Singular	Plural
1	Rājā	Rājā, rājāno
2	Rājānaṃ, Rājāna	Rājā, rājano
3	Raṇṇā, rājena, rājina	Rājūhi, rājūbhi
4	Raṇṇo, rājino, rājassa	Raṇṇaṃ, rājūnaṃ
5	Raṇṇā, rājamhā	Rājūhi, rājūbhi
6	Raṇṇo, rājino, rājassa	Raṇṇaṃ, rājūnaṃ
7	Raṇṇe, rājini, rājamhi	Rājūsu, rājesu
Voc.	Rāja, rājā	Rājā

UPARĀJAN—Viceroy

	Singular	Plural
1	Uparājā	Uparājā, uparājāno
2	Uparājānaṃ, uparājānaṃ	Uparājā, uparājāno
3	Uparājena	Uparājehi uparājebhi
4	Uparājassa	Uparājānaṃ
5	Uparaṇṇā	Uparājehi, uparājebhi
6	Uparājassa	Uparājānaṃ
7	Uparaṇṇe	Uparājūsu
Voc.	Uparāja	Uparājā

Siharājā—Lion-king. Devarājā—King of gods,
 Mahārājā—Emperor etc. are declined like Uparājan.

BRAHMAN—A name of the highest god.

	Singular	Plural
1	Brahmā	Brahmā, Brahmāno
2	Brahmaṃ, Brahmānaṃ	Brahmāno
3	Brahmanā, Brahmunā	Brahmehi, Brahmebhi
4	Brahmassa, Brahmuno	Brahmānaṃ, Brahmunaṃ
5	Brahmanā, Brahmunā	Brahmehi, Brahmebhi
6	Brahmassa, Brahmuno	Brahmānaṃ, Brahmunaṃ
7	Brahmani, Brahme	Brahmesu
	Voc. Brahme	Brahmā, Brahmāno

PUMAN—Man.

	Singular	Plural
1	Pumā	Pumā, Pumāno
2	Pumaṃ, Pumānaṃ	Pume, Pumāno
3	Pumena, Pumānā, Pumunā	Pumānehi, Pumānebhi
4	Pumassa, Pumuno	Pumānaṃ
5	Pumānā, Pumunā, Pumā	Pumānehi, Pumānebhi
6	Pumassa, Pumuno	Pumānaṃ
7	{ Pume, Pumāne Pumamhi, Pumāsmiṃ	Pumāsu, Pumesu
	Voc. Pumaṃ	Pumā, Pumāno

YUVAN—Youth.

	Singular	Plural
1	Yuvā, Yuvāno	Yuvāno, Yuvānā
2	Yuvaṃ, Yuvānaṃ	Yuvāne, Yuve
3	Yuvena, Yuvānena, Yuvānā	Yuvehi, Yuvebhi
4	Yuvassa, Yuvānassa	Yuvānaṃ, Yuvānānaṃ
5	{ Yuvānā, Yuvānamhā, Yuvānasmā	Yuvehi, Yuvebhi
6	Yuvassa, Yuvānassa	Yuvānaṃ, Yuvānānaṃ
7	{ Yuvāne Yuvānamhi Yuvānasmīṃ	Yuvāsu, Yuvānesu,
Voc.	Yuva, Yuvā	Yuvāno, Yuvānā

SVAN—Dog.

	Singular	Plural
1	Sā	Sā, Sāno
2	Sānaṃ	Sāne
3	Sānā	Sānehi, Sānebhi
4	Sassa,	Sānaṃ
5	Sānā	Sānehi, Sānebhi
6	Sassa	Sānaṃ
7	Sāne	Sānesu
Voc.	Sa	Sā, Sāno

Masculine Nouns ending in 'Anta'

BHAVANTA—Sir.

Singular	Plural
1 Bhavaṃ, Bhanto	{ Bhavanto, Bhavantā Bhonto
2 Bhavaṃtaṃ, Bhotāṃ	Bhonte, Bhavante
3 Bhotā, Bhavatā, Bhavantena	Bhavantehi, Bhavantebhi.
4 Bhoto, Bhavato	Bhavataṃ, Bhavantānaṃ
5 Bhotā, Bhavatā, Bhavantā	Bhavantehi, Bhavantebhi.
6 Bhoto, Bhavato	Bhavataṃ Bhavantānaṃ
7 Bhavati, Bhavante	Bhavantesu
Voc. Bho, Bhante	Bhavanto, Bhonto.

Masculine Nouns ending in 'S'

MANAS—Mind.

Singular	Plural
1 Mano, Manam	Manā
2 Mano, Manam	Mane
3 Manena, Manasā	Manehi, Manebhi.
4 Manassa, Manaso	Manānaṃ
5 { Manā, Manasā Manasmā, Manamhā	Manehi, Manebhi
6 Manassa, Manaso	Manānaṃ
7 { Mane, Manasi Manasmim, Manamhi	Manesu
Voc. Mana, Manā, Manam	Manā

Vaca—speech, Teja—power, Vaya—age, Ceta—thought, Tama—darkness, Yasa—glory, Sira—head, Thāma—strength etc. are declined like Manas.

The comparative adjectives ending in *iya* or *iyya*, like *pāpiya*, *sādhiiya*, also are declined like Manas.

Masculine Nouns ending in 'Vat'

BHAGAVAT—Lord.

	Singular	Plural
1	Bhagavanto	Bhagavantā
2	Bhagavantam	Bhagavante
3	Bhagavantena	{ Bhagavantehi Bhagavantebhi
4	Bhagavantassa	Bhagavantānaṃ
5	{ Bhagavantā, Bhagavantambā Bhagavantsmā	{ Bhagavantehi Bhagavantebhi
6	Bhagavantassa	Bhagavantānaṃ
7	Bhagavati, Bhagavante	Bhagavantesu
	Voc. Bhagavaṃ	Bhagavantā

Satimā—thoughtful, Cakkhumā—far-sighted and
Guṇavā—virtuous are declined like Bhagavat.

FEMININE GENDER

Feminine Nouns ending in 'Ā'

SUFFIXES

	Singular	Plural
1 Nom.	—	A, Yo
2 Acc.	M̐	Ā, Yo
3 Ins.	Āya	Hi, Bhi
4 Dat.	Āya	Naṃ
5 Abl.	Āya, To.	Hi, Bhi
6 Gen.	Āya	Naṃ
7 Loc.	Āya, Āyaṃ	Su
	Voc. E	Ā, Yo

DECLENSION

Feminine Nouns ending in 'Ā'

LATĀ—Creeper.

	Singular	Plural
1	Latā	Latā, Latāyo
2	Latam	Latā, Latāyo
3	Latāya	Latāhi, Latābhi
4	Latāya	Latānam
5	Latāya	Latāhi, Latābhi
6	Latāya	Latānam
7	Latāya, Latāyam	Latāsu
	Voc. Latā	Latā

Kaññā—daughter, Gāthā—stanza, Givā—throat, Paññā—wisdom, Nāvā—boat, Senā—army, Pūjā—honour, Mettā—love, Mālā—garland, Vijjā—learning etc. are declined like Latā.

Feminine Nouns ending in 'I'

MATI—Intellect.

	Singular	Plural
1	Mati	Mati, Matio
2	Matim	Matī, Matio
3	Matiyā	Matīhi, Matībhi
4	Matiyā	Matīnam
5	Matiyā	Matīhi, Matībhi
6	Matiyā	Matīnam
7	Matiyā, Matiyam	Matīsu
	Voc. Mati	Matī

Ratti—night, Jāti—birth, Bhūmi—earth, Gati—going, Sati—recollection, Satti—ability etc. are declined like Mati.

Feminine Nouns ending in 'Ī'

NADĪ—River.

	Singular	Plural
1	Nadī	Nadī, Najjo, Nadiyo
2	Nadiṃ	Nadī, Najjo, Nadiyo
3	Nadiyā, Najjā	Nadīhi, Nadībhi
4	Nadiyā, Najjā	Nadīnaṃ
5	Nadiyā, Najjā	Nadīhi, Nadībhi
6	Nadiyā, Najjā	Nadīnaṃ
7	Nadiyā, Nadiyaṃ, Najjā	Nadīsu
	Voc. Nadī	Nadī

Bārāṇasī—Benares, Taruṇī—young woman, Rajinī—queen, Kumārī—girl, Itthī—woman and Devī—lady, are declined like Nadī.

RĀJINĪ—Queen.

	Singular	Plural
1	Rājini	Rājini, Rājiniyo
2	Rājiniṃ	Rājini, Rājiniyo
3	Rājiniyā	Rājinihi, Rājinihhi
4	Rājiniyā	Rājiniṇaṃ
5	Rājiniyā	Rājinihi, Rājinihhi
6	Rājiniyā	Rājiniṇaṃ
7	Rājiniyā, Rājiniyaṃ	Rājinsu
	Voc. Rājini	Rājini, Rājiniyo

Feminine Nouns ending in 'U'

DHITU—Daughter.

	Singular	Plural
1	Dhītā	Dhītā, Dhītaro
2	Dhītaraṃ	Dhītare, Dhītaro
3	Dhītuyā, Dhītārā	{ Dhītūhi, Dhītūbhi { Dhītarehi, Dhītarebhi
4	Dhītuyā, Dhītu	{ Dhītārānaṃ, Dhītānaṃ, { Dhītūnaṃ
5	Dhītuyā, Dhītārā	{ Dhītūhi, Dhītūbhi { Dhītarehi, Dhītarebhi
6	Dhītuyā, Dhītu	{ Dhītārānaṃ, Dhītūnaṃ { Dhītānaṃ
7	{ Dhītuyāṃ, Dhī tuyā, { Dhītari	Dhītūsu, Dhītaresu
Voc.	Dhītā	Dhītā, Dhītaro

YĀGU—Rice-gruel.

	Singular	Plural
1	Yāgu	Yāgū, Yāguyo
2	Yāguṃ	Yāgu, Yāguyo
3	Yāguyā	Yāgūhi, Yāgūbhi
4	Yāgūyā	Yāgūnaṃ
5	Yāguyā	Yāgūhi, Yāgūbhi
6	Yāguyā	Yāgūnaṃ
7	Yāguyā, Yāguyāṃ	Yāgūsu
Voc.	Yāgu	• Yāgū

Dhenu—cow, Rajju—rope, Sassu—mother-in-law, Dhātu—element, Natthu—nose, and Vijju—lightning, are declined like either Yāgu or Dhītu.

Feminine Nouns ending in 'Ū'

JAMBŪ—Rose-apple tree.

	Singular	Plural
1	Jambū	Jambū, Jambuyo
2	Jambuṃ	Jambū, Jambuyo
3	Jambuyā	Jambūhi, Jambūbhi
4	Jambuyā	Jambūnaṃ
5	Jambuyā	Jambūhi, Jambūbhi
6	Jambuyā	Jambūnaṃ
7	Jambuyā, Jambuyāṃ	Jambūsu
	Voc. Jambū	Jambū, Jambuyo

Vadhū—daughter-in-law, Camū—Soldier and Sarabhū—Name of a river, are declined like Jambū.

Feminine Nouns ending 'Ar'

MĀTAR (PĀLI—MĀTU) Mother.

	Singular	Plural
1	Mātā	Mātā, Mātaro
2	Mātaraṃ	Mātare, Mātaro
3	Mātarā, Mātuyā, Mātyā	{ Mātarehi, Mātarebhi { Mātūhi, Mātūbhi
4	Mātu, Mātuyā, Mātyā	{ Mātunnaṃ, Mātūnaṃ { Mātānaṃ, Mātārānaṃ
5	Mātarā, Mātuyā, Mātyā	{ Mātarehi, Mātarebhi { Mātūhi, Mātūbhi
6	Mātu, Mātuyā, Mātyā	{ Mātunnaṃ, Mātūnaṃ { Mātānaṃ, Mātārānaṃ
7	{ Mātyaṃ, Mātyā { Mātuyāṃ, Mātari	Mātūsu, Mātaresu
	Voc. Mātā, Mātā	Mātā, Mātaro

NEUTER GENDER

Neuter Nouns ending in 'A'

SUFFIXES

	Singular	Plural
1	Ā	Ā, Ni
2	Ā	E, Ni
3	Ena	Ehi, Ebhi
4	Ssa, Āya	Naṃ
5	Ā, Smā, Mhā, to	Ehi, Ebhi
6	Ssa	Naṃ
7	Smim, Mhi	Su
Voc. A		Ā, Ni

PHALA—Fruit.

	Singular	Plural
1	Phalaṇ	Phalā, Phalāni
2	Phalaṇ	Phale, Phalāni
3	Phalena	Phalehi, Phalebhi
4	Phalassa, Phalāya	Phalānaṃ
5	Phalā, Phalasmā. Phalamhā	Phalehi, Phalebhi
6	Phalassa,	Phalānaṃ
7	Phale, Phalasmim	Phalesu
Voc. Phala		Phalā, Phalāni

Ghara—house, Puppha — flower, Citta — mind, Hadaya—heart, Sīla—morality, and Dhana—wealth are declined like Phala. But the word 'Kamma' is found to take some optional forms too.

KAMMA—Work

	Singular	Plural
1	Kammaṃ	Kammāni
2	Kammaṃ	Kammāni
3	Kammena, Kammanā	Kammehi, Kammebhī
4	Kammuno, Kammassa	Kammānaṃ
5	{ Kammā, Kammasmā, Kammamhā	Kammehi, Kammebhi
6	Kammuno, Kammassa	Kammānaṃ
7	Kamme, Kammasmiṃ	Kammesu
Voc.	Kammam	Kammāni

Neuter Nouns ending in 'I'

SAPPI—Ghee

	Singular	Plural
1	Sappi	Sappī, Sappīni
2	Sappiṃ	Sappī, Sappīni
3	Sappinā	Sappīhi, Sapaībhi
4	Sappissa, Sappino	Sappīnaṃ
5	{ Sappinā, Sappismā Sappimhā	Sappīhi, Sappībhi
6	Sappissa, Sappino	Sappīnaṃ
7	Sappismiṃ, Sappimhi	Sappīsu
Voc.	Sappi	Sappī, Sappīni

Akkhi—eye, Vāri—water, Aṭṭhi—bone, Dadhi—curd, and Satthi—thigh are declined like Sappi.

Neuter Nouns ending in 'U'

ASSU—Tear.

	Singular	Plural
1	Assu	Assū, Assūni
2	Assuṃ	Assū, Assūni
3	Assunā	Assūhi, Assūbhi
4	Assussa, Assuno	Assūnaṃ
5	Assunā, Assusmā, Assumhā	Assūhi, Assūbhi
6	Assussa, Assuno	Assūnaṃ
7	Assumhi, Assusmiṃ	Assūsu
	Voc, Assu	Assū, Assūni

Āyu—life, Cakkhu—eye, Dhanu—bow, Madhu—honey and Paṃsu—dust are declined like Assu.

ĀYU—Life.

	Singular	Plural
1	Āyu	Āyū, Āyūni
2	Āyuṃ	Āyū, Āyūni
3	Āyunā	Āyūhi, Āyūbhi
4	Āyuno, Āyussa	Āyūnaṃ
5	Āyunā, Āyusmā, Āyumhā	Āyūhi, Āyūbhi
6	Āyuno, Āyussa	Āyūnaṃ
7	Āyumhi, Āyusmiṃ	Āyūsu
	Voc, Āyu	Āyū, Āyūni

PRONOUNS

(i) Personal Pronouns

AHAM—I.

	Singular	Plural
1	Ahaṃ	Amhe, Mayaṃ. No
2	Māṃ, Mamaṃ	Amhe, Ambākaṃ, No
3	Mayā, me	Amhehi, Amhebbhi, No
4	Maṃa Mayhaṃ, Amhaṃ, Mamaṃ me, }	Amhākaṃ, Amhaṃ, No
5	Mayā, me	Amhehi, Amhebbhi, No
6	Mama. Mayhaṃ, Amhaṃ, Mamaṃ me, }	Amhākaṃ, Amhaṃ, No
7	Mayi	Amhesu

TVAM—You.

	Singular	Plural
1	Tvaṃ, Taṃ, Tuvaṃ	Tumhe, Vo
2	Taṃ, Tvaṃ, Tuvaṃ, Tavaṃ	Tumhe, Tumhākaṃ Vo
3	Tayā, Tvayā, Te	Tumhehi, Tumhebbhi Vo
4	Tava, Tuyhaṃ, Tumhaṃ, Te	Tumhākaṃ Tum- haṃ, Vo
5	Tayā, Tvayā, Te	Tumhehi, Tumhebbhi, Vo
6	Tava, Tuyhaṃ, Tumhaṃ, Te	Tumhākaṃ, Tum- haṃ, Vo
7	Tayi, Tvayi	Tumhesu

(ii) Demonstrative Pronouns

SO — He.

	Singular	Plural
1	So	Te, Ne
2	Taṃ, Naṃ	Te, Ne
3	Tena, Nena	Tehi, Tebhi. Nehi, Nebhi
4	Tassa, Nassa, Assa	Tesaṃ, Nesaṃ
5	Tasmā, Nasmā, Asmā, } Nambā, Tamhā }	Tehi, Tebhi, Nehi, Nebhi
6	Tassa, Nassa, Assa	Tesaṃ, Nesaṃ
7	Tasmim, Nasmim, Asmim	Tesu, Nesu

SĀ — She.

	Singular	Plural
1	Sā	Tā, Tāyo, Nā, Nāyo
2	Taṃ, Naṃ	Tā, Tāyo, Nā, Nāyo
3	Tāya, Nāya	Tāhi, Tābhi, Nāhi, Nābhi
4	Tāya, Tassā, Tassāya, } Tissā, Tissāya, Nassā } Nassāya, Nāya, Assā, } Assāya }	Tāsaṃ, Nāsaṃ
5	Tāya, Nāya	Tāhi, Tābhi, Nāhi, Nābhi
6	Tāya, Tassā, Tassāya, } Tissā, Tissāya, Nassā, } Nassāya, Nāya, Assā, } Assāya }	Tāsaṃ, Nāsaṃ
7	Tāyaṃ, Tassaṃ, Tissaṃ } Nāyaṃ, Nassaṃ, Assaṃ }	Tāsu, Nāsu

TAD—It, That.

	Singular	Plural
1	Taṃ, Naṃ	Tāni, Nāni
2	Taṃ, Naṃ	Te, Ne
3	Tena, Nena	Tehi, Tebhi, Nehi, Nebhi
4	Tassa, Nassa, Assa	Tesaṃ, Nesaṃ
5	Tamhā, Tasmā, Nasmā, } Namhā, Asmā	Tehi, Tebhi, Nehi, Nebhi
6	Tassa, Nassa, Assa	
7	Tasmiṃ, Nasmīṃ, } Asmīṃ	Tesu, Nesu

IDAM—It, This.

Masculine

	Singular	Plural
1	Ayaṃ	Ime
2	Imaṃ	Ime
3	Iminā, Anena	Imehi, Imebhi, Ehi, Ebhi
4	Imassa, Assa	{ Imesaṃ, Imesānaṃ Esam, Esānaṃ
5	Imasmā, Imamhā Asmā	
		Imehi, Imebhi, Ehi, Ebhi
6	Imassa, Assa	{ Imesaṃ, Imesānaṃ Esam, Esānaṃ
7	Imasmīṃ, Imamhi, Asmīṃ	
		Imesu, Esu

Feminine

	Singular	Plural
1	Ayaṃ	Imā, Imāyo
2	Imaṃ	Imā, Imāyo
3	Imāya, Assā, Imissā	Imāhi, Imābhi
4	Imāya, Assā, Assāya, Imissā, Imissāya	} Imāsaṃ, Imāsānaṃ
5	Imāya, Assā, Imissā	
6	Imāya, Assā, Assāya, Imissā, Imissāya	Imāsānaṃ, Imāsaṃ
7	Assaṃ, Imāyaṃ, Imāya	Imāsu

Neuter

	Singular	Plural
1	Imaṃ, Idaṃ	Imāni
2	Imaṃ, Idaṃ	Imāni

In all other cases it is same as in the Masculine.

ETAD—This.

Masculine

	Singular	Plural
1	Eso	Ete
2	Etaṃ, Enaṃ	Ete
3	Etena	Etehi, Etebhi
4	Etassa	Etesānaṃ, Etesaṃ
5	Etasmā, Etambhā	Ētehi, Etebhi
6	Etassa	Etesānaṃ, Etesaṃ
7	Etamhi, Etasmim	Etesu

Feminine

	Singular	Plural
1	Esā	Etā, Etāyo
2	Etam	Etā, Etāyo
3	Etāya	Etāhi, Etābhi
4	Etāya, Etissāya, Etissā	Etāsānaṃ, Etāsāṃ
5	Etāya	Etāhi, Etābhi
6	Etāya	Etāsānaṃ, Etāsāṃ
7	Etāya ṃ	Etāsu

Neuter

	Singular	Plural
1	Etam	Ete, Etāni
2	Etam	Ete, Etāni

In all other cases it is declined as in the Masculine.

AMU—That

Masculine

	Singular	Plural
1	Asu	Amū, Amuyo
2	Amuṃ	Amū, Amuyo
3	Amunā	Amūhi, Amūbhi
4	Amussa, Amuno	Amūsāṃ, Amūsā- naṃ
5	Amusmā, Amumhā, Amunā	Amūhi, Amūbhi
6	Amussā, Amūno	Amūsāṃ, Amūsā- naṃ
7	Amusmiṃ, Amumhi	Amūsu

Feminine

	Singular	Plural
1	Asu,	Amū. Amuyo
2	Amuṃ	Amū, Amuyo
3	Amuyā	Amūhi. Amūbhi
4	Amussā, Amuyā	Amūsam, Amūsānam
5	Amuyā	Amūhi, Amūbhi
6	Amussā, Amuyā	Amūsam, Amūsānam
7	Amussam, Amuyam	Amūsu

Neuter

	Singular	Plural
1	Aduṃ, Amuṃ	Amū, Amūni
2	Aduṃ, Amuṃ	Amū, Amūni

In all other cases it is declined as in the Masculine.

(iii) Relative Pronouns

Declensions of Yo, Yā, Yam.

Masculine—Yo, who ; he who ; what.

	Singular	Plural
1	Yo	Ye
2	Yam	Ye
3	Yena	Yehi, Yebhi
4	Yassa	Yesam
5	Yamhā, Yasmā	Yehi, Yebhi
6	Yassa	Yesam
7	Yamhi, Yasmiṃ	Yesu

FEMININE, YĀ,—she ; she who ; what.

	Singular	Plural
1	Yā	Yā, Yāyo
2	Yaṃ	Yā, Yāyo
3	Yāya	Yāhi, Yābhi
4	Yāya, Yassā	Yāsaṃ
5	Yāya	Yāhi, Yābhi
6	Yāya, Yassā	Yāsaṃ
7	Yāyaṃ, Yassaṃ	Yāsu

NEUTER, YAM—It, which, what.

	Singular.	Plural.
1	Yaṃ, Yad	Yāni
2	Yaṃ, Yad	Yāni
3	Yena	Yehi, Yebhi
4	Yassa	Yesaṃ
5	Yasmā, Yamhā	Yehi, Yebhi
6	Yassa	Yesaṃ
7	Yasmiṃ, Yamhī	Yesu

SABBA—All, (Pronoun).

Singular

	Masculine	Feminine	Neuter
1	Sabbo	Sabbā	Sabbaṃ
2	Sabbaṃ	Sabbaṃ	Sabbaṃ
3	Sabbena	Sabbāya	Sabbena
4	Sabbassa	Sabbassā Sabbassāya	Sabbassa
5	Sabbasmā Sabbamhā	Sabbāya	Sabbasmā Sabbamhā
6	Sabbassa	Sabbassāya Sabbassā	Sabbassa
7	Sabbasmim, Sabbamhi	Sabbassaṃ, Sabbāyaṃ	Sabbasmim, Sabbamhi
Voc.	Sabba	Sabbe	Sabbaṃ

Plural

	Masculine	Feminine	Neuter
1	Sabbe	Sabbā, Sabbāyo	Sabbāni
2	Sabbe	Sabbā, Sabbāyo	Sabbāni
3	Sabbehi, Sabbebhi	Sabbāhi, Sabbābhi	Sabbehi, Sabbebhi
4	Sabbesaṃ, Sabbesānaṃ	Sabbāsaṃ, Sabbāsānaṃ	Sabbesaṃ, Sabbesānaṃ
5	Sabbehi, Sabbebhi	Sabbāhi, Sabbābhi	Sabbehi, Sabbebhi
6	Sabbesaṃ, Sabbesānaṃ	Sabbāsaṃ, Sabbāsānaṃ	Sabbesaṃ, Sabbesānaṃ
7	Sabbesu	Sabbāsu	Sabbesu
Voc.	Sabbe	Sabbā	Sabbāni

Katara, where ; ubhaya, both ; añña, some, other ;
katama, how ; itara, else, beside ; aññatara, any ;
aññatama, any, some one—all are declined like sabba.

PUBBA—Formerly.

Singular

	Masculine	Feminine	Neuter
1	Pubbo	Pubbā	Pubbaṃ
2	Pubbaṃ	Pubbaṃ	Pubbaṃ
3	Pubbena	Pubbāya	Pubbena
4	Pubbassa	Pubbassā,	Pubbassa
5	Pubbamhā, pubbasma	Pubbāya	{ Pubbamhā, { Pubbasma
6	Pubbassa	Pubbassā,	Pubbassa
7	{ Pubbamhi, { pubbasmiṃ	{ Pubbassaṃ, { Pubbāyaṃ	{ Pubbamhi, { Pubbasiniṃ
	Voc. Pubba	Pubbe	Pubbaṃ

Plural

	Masculine	Feminine	Neuter
1	Pubbe	Pubbā, Pubbāyo	Pubbāni
2	Pubbe	Pubbā, Pubbāyo	Pubbāni
3	Pubbehi, Pubbebhi	{ Pubbāhi, { Pubbābhi	{ Pubbebhi, { Pubbehi
4	{ Pubbesaṃ, { Pubbesānaṃ	{ Pubbāsaṃ, { Pubbāsānaṃ	{ Pubbesaṃ, { Pubbesānaṃ
5	Pubbehi, Pubbebhi	{ Pubbāhi, { Pubbābhi	{ Pubbebhi, { Pubbehi
6	{ Pubbesaṃ, { Pubbesānaṃ	{ Pubbāsaṃ, { Pubbāsānaṃ	{ Pubbesaṃ, { Pubbesānaṃ
7	Pubbesu	Pubbāsu	Pubbesu
	Voc. Pubbe	Pubbā, Pubbāyo	Pubbāni

Para, other, another ; dakkhiṇa, south ; adhara, under ; apara, another, moreover ; uttara, north—all are declined like Pubba.

(IV) Interrogative Pronouns.

MASCULINE—Ko, who ? what ?

Singular	Plural
1 Ko	Ke
2 Kaṃ	Ke
3 Kena	Kehi, Kebhi
4 Kassa, Kissa	Kesaṃ, Kesānaṃ
5 Kasmā, Kamhā	Kehi, Kebhi
6 Kassa, Kissa	Kesaṃ, Kesānaṃ
7 { Kasmim, Kismim, Kamhi, Kimhi	Kesu

FEMININE—Kā, who ? what ?

Singular	Plural
1 Kā	Kā, Kāyo,
2 Kaṃ	Kā Kāyo,
3 Kāya	Kāhi Kābhi
4 Kāya, Kassā	Kāsaṃ, Kāsānaṃ
5 Kāya	Kāhi, Kābhi
6 Kāya, Kassā	Kāsaṃ, Kāsānaṃ
7 { Kāya, Kassā, Kāyaṃ Kassaṃ	Kāsu

NEUTER—Kiṃ, what ?

	Singular	Plural
1	Kiṃ	Kāni
2	Kiṃ	Kāni
3	Kena	Kehi, Kebhi
4	Kassa, Kissa	Kesaṃ, Kesānaṃ
5	Kasmā, Kamhā	Kehi, Kebhi
6	Kassa, Kissa	Kesaṃ, Kesānaṃ
7	{ Kasmiṃ, Kismiṃ, { Kamhi, Kimhi	Kesu

GACCHANTA—√Gam, to go.

Gamu + anta = Gacchanta—one who goes.

	Singular		
	Masculine	Feminine	Neuter
1	Gacchaṃ,	Gacchatī,	Gacchaṃ,
	Gacchanto	Gacchantī	Gacchantam
2	Gacchantam	Gacchatim,	Gacchantam
		Gacchantim	
3	Gacchatā,	Gacchatiyā,	Gacchatā,
	Gacchantena	Gacchantiyā	Gacchantena
4	Gacchato,	Gacchatiyā,	Gacchato,
	Gacchantassa	Gacchantiyā	Gacchantassa
5	Gacchato,	Gacchatiyā,	Gacchato,
	Gacchantasmā,	Gacchantiyā	Gacchantasmā
	Gacchantamhā		Gacchantamhā
6	Gacchato,	Gacchatiyā,	Gacchato,
	Gacchantassa	Gacchantiyā	Gacchantassa
7	Gacchati,	Gacchatiyā,	Gacchati
	Gacchante,	Gacchantiyā,	Gacchante,
	Gacchantasmim,	Gacchatiyam,	Gacchantasmim
	Gacchantamhi	Gacchantiyam	Gacchantamhi
Voc.	Gacchaṃ,	Gacchatī	Gacchaṃ,
	Gaccha,	Gacchantī	Gaccha,
	Gacchā		Gacchā

Plural

	Masculine	Feminine	Neuter
1	Gacchanto, Gacchantā	Gacchatī Gacchatiyo, Gacchantī, Gacchantiyo	Gacchantā, Gacchantāni
2	Gacchante, Gacchantā	Gacchante, Gacchantā	Gacchantā Gacchantāni
3	Gacchantehi, Gacchantebhi	Gacchatīhi Gacchatībhi Gacchantīhi Gacchantībhi	Gacchantehi, Gacchantebhi
4	Gacchataṃ, Gacchantānaṃ	Gacchatīnaṃ, Gacchantīnaṃ	Gacchataṃ, Gacchantānaṃ
5	Gacchantehi, Gacchantebhi	Gacchatīhi, Gacchatībhi, Gacchantīhi, Gacchantībhi	Gacchantehi, Gacchantebhi
6	Gacchataṃ, Gacchantānaṃ	Gacchatīnaṃ Gacchantīnaṃ	Gacchataṃ, Gacchantānaṃ
7	Gacchantesu	Gacchatīsu, Gacchantīsu	Gacchantesu
Voc.	Gacchanto, Gacchantā	Gacchanto, Gacchantā	Gacchantā, Gacchantāni

UBHA, DVI—Two.

1	Ubho, Ubhe	Dve, Duve
2	Ubho, Ubhe	Dve, Duve
3	Ubhohi, Ubhobhi Ubhehi, Ubhebbhi	Dvīhi, Dvībhi
4	Ubhinnaṃ	Dvinnaṃ, Duvinnaṃ
5	Ubhohi, Ubhobhi, Ubhehi, Ubhebbhi	Dvīhi, Dvībhi
6	Ubhinnaṃ	Dvinnaṃ, Duvinnaṃ
7	Ubboṣu, Ubhesu	Dvīsu

N. B.—The declension of 'Ubha' and Dvi is the same in the three genders.

NUMERALS

Masculine—EKA, One, Some.

	Singular	Plural
1	Eko	Eke
2	Ekaṃ	Eke
3	Ekena	Ekehi, Ekebhi
4	Ekassa	Ekesaṃ, Ekesānaṃ
5	Ekasmā, Ekamhā	Ekehi, Ekebhi
6	Ekassa	Ekesaṃ, Ekesānaṃ
7	Ekamhi, Ekasmīṃ	Ekesu
Voc	Eka	Eke

Feminine

	Singular	Plural
1	Ekā	Ekā
2	Ekam	Ekā
3	Ekāya	Ekāhi, Ekābhi
4	Ekāya, Ekissā	Ekāsam, Ekāsānam
5	Ekāya	Ekāhi, Ekābhi
6	Ekāya, Ekissā	Ekāsam, Ekāsānam
7	Ekissam, Ekāya, Ekissā, Ekāyam	Ekāsu
Voc.	Eke	Ekā

Neuter

	Singular	Plural
1	Ekam	Ekāni
2	Ekam	Ekāni
3	Ekena	Ekehi, Ekebhi
4	Ekassa	Ekesam, Ekesānam
5	Ekasmā, Ekamhā	Ekehi, Ekebhi
6	Ekassa	Ekesam, Ekesānam
7	Ekamhi, Ekasmim	Ekesu

TI—Three.

	Masculine	Feminine	Neuter
1	Tayo	Tisso	Tiṇi
2	Tayo	Tisso	Tiṇi
3	Tihi, Tībhi	Tīhi, Tībhi	Tīhi, Tībhi
4	Tiṇnam, Tinnam, Tiṇṇannam	Tinnam, Tiṇnam, Tiṇṇannam	Tiṇnam, Tinnam, Tiṇṇannam

5	Tīhi, Tībhi	Tīhi, Tībhi	Tīhi, Tībhi
6	Tiṇṇaṃ, Tinnāṃ, Tiṇṇannaṃ	Tiṇṇaṃ, Tinnāṃ, Tiṇṇannaṃ	Tiṇṇaṃ, Tinnāṃ, Tiṇṇannaṃ Tīsu
7	Tīsu	Tīsu	

CATU—Four.

	Masculine	Feminine	Neuter
1	Cattāro, Caturo	Catasso	Cattāri
2	Cattāro, Caturo	Catasso	Cattāri
3	Catūhi, Catūbhi, Catubbhi	Catūhi, Catūbi, Catubbhi	Catūhi, Catūbhi, Catubbhi
4	Catunnaṃ	Catassannaṃ, Catunnaṃ,	Catunnaṃ
5	Catūhi, Catūbhi, Catubbhi	Catūhi, Catūbhi, Catubbhi	Catūhi, Catūbhi, Catubbhi.
6	Catunnaṃ	Catassannaṃ Catunnaṃ	Catunnaṃ
7	Catūsu	Catūsu	Catūsu

PAÑCA—Five.

1	Pañca
2	Pañca
3	Pañcahi, Pañcabhi
4	Pañcannam

- 5 Pañcahi, Pañcabhi
 6 Pañcannaṃ
 7 Pañcasu

N. B.—All numerals which end in 'i' are declined like 'matī' (fem.), and all numerals which end in 'a' are declined like Pañca.

Numerals from 5 to 18 are declined like Pañca.

Cha—6, Satta—7, Aṭṭha—8, Nava—9, Dasa—10, Ekādasa—11, Bārasa—12, Terasa—13, Catuddasa—14, Pañcadasa—15, Sorasa—16, Sattadasa—17, Aṭṭhadasa—18.

Ekūnavīsati—19, Viśati—20, Tiṃsa—30, Cattāriśa—40, Paññāsa—50, Saṭṭhi—60, Sattati—70, Asiti—80, Navuti—90, Sataṃ—100, Sahassaṃ—1000, Koṭi—One crore.

Numerals from 19—92 are declined like Ratti (fem.)

Sata—100 and Sahassa—1000—they are declined like phala (neu.), and are used with the 6th case-ending, e.g., Assānaṃ sataṃ—100 horses.

ORDINALS

The ordinals are formed from the cardinals.

The first four ordinals are declined like nara, latā and phala.

Masc. Nom.	Fem. Nom.	Neut. Nom.
Paṭhamo	Paṭhamā	Paṭhamañ
Dutiyo	Dutiya	Dutiyañ.

From 5 upwards, to form ordinals from cardinals, add the suffix *ma* to the cardinals, e.g.

Cardinals	Ordinals
Nava	Navama—Ninth
Dasa	Dasama—Tenth

From 5 upwards, add the suffixes *ī*, and *ṃ* to the ordinals to form their feminine and neuter respectively. They are declined like *nara*, *nadī* and *phala*.

Masc. Nom.	Fem. Nom.	Neut. Nom.
Navamo	Navamī	Navam
Dasama	Dasamī	Dasamam

BRIEFLY RECAPITULATE SUCH NOUNS

AS THEY DO NOT END IN 'A'

Suffixes.

MASCULINE NOUNS IN

(i) 'I' e.g. *Kapi*.

	Singular	Plural
1	—	Ī, Yo
2	M̐	Ī, Yo
3	Nā	Hi, Bhi
4	Ssa, No	Naṃ
5	Nā, Smā, Mhā	Hi, Bhi
6	Ssa, No	Naṃ
7	Smim̐, Mhi	Su
Voc.	—	Ī, Yo

(ii) 'I' e.g. Mantī.

	Singular	Plural
1	I	I, No
2	M̐, Naṃ	I, No
3	Nā	Hi, Bhi
4	Ssa, No	Naṃ
5	Nā, Sīnā, Mhā,	Hi, Bhi
6	Ssa, No	Naṃ
7	Smim̐, Mhi	Su
Voc. I		I, No

(iii) 'U' e.g. Bhikkhu.

	Singular	Plural
1	—	Ū, O
2	M̐	Ū, O
3	Nā	Hi, Bhi
4	Ssa, No	Naṃ
5	Nā, Smā, Mhā	Hi, Bhi
6	Ssa, No	Naṃ
7	Smim̐, Mhi	Su
Voc. —		Ū, O, E

Suffixes.

FEMININE NOUNS IN

(i) 'I' e.g. Matī.

	Singular	Plural
1	—	I, Yo
2	M̐	I, Yo
3	Ā	Hi, Bhi
4	Ā	Naṃ
5	Ā	Hi, Bhi
6	Ā	Naṃ
7	Ā, Am̐	Su
Voc. —		I, Yo.

(ii) 'I' e.g. Nadi.

	Singular	Plural
1	I	I, Yo
2	Ī	Ī, Yo
3	Ā	Hi, Bhi
4	Ā	Naṃ
5	A	Hi, Bhi
6	Ā	Naṃ
7	Ā, Aṃ,	Su
Voc.	Ī	Ī, Yo.

(iii) 'U' e.g. Yāgu

	Singular	Plural
1	—	Ū, Yo
2	Ū	Ū, Yo
3	Yā	Hi, Bhi
4	Yā	Naṃ
5	Yā	Hi, Bhi,
6	Yā	Naṃ
7	Yā, Yaṃ	Su
Voc.	—	Ū, Yo.

NEUTER NOUNS
Suffixes.

(i) 'I' e.g. Sappi.

	Singular	Plural
1	—	Ī, Ni
2	Ī	Ī, Ni
3	Nā	Hi, Bhi
4	Ssa, No	Naṃ
5	Nā, Smā, Mhā	Hi, Bhi
6	Ssa, No	Naṃ
7	Smim, Mhi	Su
Voc.	—	Ī, Ni

QUESTIONS ON DECLENSIONS.

1. Decline any two of the following in the singular number :—

Bhagavā, bhikkhu, attā and aggi.

2. Decline Buddha in the abl. sing. and plural ; Kaññā in the inst. and the dat. sing ; Phala in the loc. sing. and plur ; Eka in fem. acc. and dat.

3. Decline any two of the following stems in all cases.

Pitā, Satthā, vana.

THE PRONOMINAL DERIVATIVES.

There are some words which are derived from pronouns. They are called the pronominal derivatives.

(i) Indefinite pronouns.

Indefinite pronouns are formed when 'ci' is added to 'Ko', 'Kā' and 'Kim' e.g. Koci, Kāci and Kiñci.

Koci puriso āgato—Some man is come.

(ii) Pronominal adjectives.

Tara, tama, risa, ka, disaka and di are used to form adjectives.

ta tādī, tādīsa, tādīsaka—*like him.*

ma mādi, mādisa, mārīsa—*like me.*

(iii) Pronominal adverbs.

Dā, dāni, tra, to and rahi and the like are used to form adverbs e.g.

Kadā, Kārahi—when

etarahi, Idāni—now

Tarahi, tadā, tadāni—then

Katara, Katama,—which ? what ?

QUESTIONS ON PRONOMINAL DERIVATIVES.

Q. 1. How are indefinite pronouns formed in Pāli ? Cite two simple sentences to illustrate the use of them.

Q. 2. Write what you know on the pronominal derivatives.

Chapter Vi.

CASE-ENDINGS.

The first case-ending :—

1. Yo karoti so kattā—One who does an action is the subject to the verb, e.g., Rāmo paṭhaṭi—Rama reads.

Rāma is the subject to the verb 'reads'.

2. It is used in apposition, e.g.,
Dasarathassa putto, Rāmo—Rāma, the son of Dasaratha.

3. Liṅgātthe—It simply means the nominal theme or crude base, e.g., Buddha, nara, /

4. It is used simply to mean the title of the books, e.g. Vessāntara Jātaka—The birth story of Vessāntara.

5. Upasaggayoge—When it is used with indeclinables—Long ago there was a king named Bharata in India—Atīte Jambudīpe Bharato 'nāma' rājā ahoṣi.

The Second Case-ending :—

Yaṃ karoti taṃ kammaṃ—What the agent does is called an object. It is generally governed by transitive verbs. Rāmo bhattaṃ khādati, Bhattaṃ is the object of "khādati".

1. It is used adverbially, e.g., soon he goes—So khippaṃ gacchati.

2. Kammātthe dutiyā—The objective case is put in the acc. He takes a mango—So ambaṃ labhati.

3. Kāladdhānamaccanta samyoge—Distance and duration of time is put in the acc.

Distance—So yojanaṃ gacchati. Duration of time—Rāmo divasaṃ paṭhati—Rama reads throughout the day.

4. Kammappavacanīya yutte—Kammappavacanīya means the four upasaggā or indeclinables, and they are as follows :—Anu, pari, pati and abhi. They are used prepositionally, and convey the sense of :—

(i) Lakkhaṇa, mark, enlightenment—rukkhaṃ anuvijjotate cando, the moon *lights up* the tree.

(ii) Vicchā, succession—rukkhaṃ rukkhaṃ anuvijjotate cando, the moon *lights up tree after tree*.

(iii) Itthambhūto, such. Sādhu Devadatto mātaraṃ anu, Devadatta is kind to his mother. Though Devadatta is unkind to others, he is kind to his mother. Here one deals quite contrary to one's own nature.

(iv) Saha, with—nadiṃ anavavasitā Bārāṇasī, Benares is situated on a river's bank.

(v) Hīna, inferior—anu sārīputtaṃ paññavā bhikkhu, a priest is inferior to Sariputta in learning.

(v) Bhāga, share—yad ettha maṃ anu siyā, whatever there be here for me.

5. Gatibuddhi, paṭha, hara, kara, bhuj and saya—govern the acc.

Gati—verbs of motion e.g. $\sqrt{\text{vis}}$ —To enter,
 $\sqrt{\text{gam}}$ —To go.

Buddhi—knowledge, (budh+ti). Paṭha—Read.
 Hara—Steal. Kara—Do. $\sqrt{\text{Sya}}$ —Lie down. Bhuja—
 Eat.

The third case-ending :—

Yena vā kayirati taṃ karaṇaṃ.

- (i) Karaṇe tatiyā—The instrumental case takes the 3rd case ending. So cakkhūhi rūpaṃ passati—He looks at the picture with the eyes.
- (ii) Sahādi yoge—
 It is used with the word 'Saha' and Saddhiṃ e. g.
 Nimi Rāhulena saha viharati—Nimi walks with Rāhula.
- (iii) Hetuatthe—When it means the cause of anything e.g. Rāmo annena vasati—Rāma lives on rice.
- (iv) Kattarica—The subject in a passive voice takes the 3rd case ending e.g. Pācakena odano paccate—the rice is cooked by the cook.
- (v) Sattamī atthe—It is used in the locative sense—At that time—Tena samayena.
- (vi) Yenaṅgavikāro—The defective parts of a body take the inst. e.g. Sotena vadhiro—He is short of hearing.
- (vii) Visesaṇe ca—An adjunct is put in the inst. e. g.
 So Gottena Gotamo—He belongs to the Gotama family.

The fourth case-ending :—

Yassa dātukāmo rocate va dhārayate taṃ sampadānaṃ.

Sampadānaṃ means to give. In grammar it is a name of the dative relation. The person or object to or for whom, something is given or done, is put in the dative. So the dative is used also as indirect object with transitive verbs which have an accusative as direct object, e.g., he gives me a mango—so mama ambaṃ dadāti.

The dative is governed by silāgha, hanu, t̥hā, sapa, dhāra, piha, kudha, issa, usūya dhātunaṃ yoge—

(a) Silāgha—Praise. He praises Gotama—So Gotamssa silāghati. (b) Hanu—conceal—He hides from you—So tuyhaṃ hanuti. (c) T̥hā—to wait on—Ramo sikkhakassa upaṭṭhāti—Rama waits upon the teacher. (d) Sapa—curse—He curses me—So maṃhaṃ sapati. (e) Dhāra—owe. He owes Rāma gold—So Rāmassa suvaṇṇaṃ dhāratī. (f) Piha—Desire—even the gods desire them (envy them)—Devā pi tesam piyanti. (g) Kudha—get angry with—he gets angry with me—So mama kujjhati. (h) Duha—Injure—duhayati disānaṃ mogho—The flood has injured the country. (i) Issa—Envy—the heretics envy the monks—Titthiyā samaṇānaṃ issayanti. (j) Usūya—usūyanti dujjanā guṇavantam—Wicked people envy the virtuous. Paccāsuṇo anupatigīṇa pubbakattārocanattha.

Suṇa (I)

Paṭi + suṇa + ti = paṭisuṇāti—To agree or promise
ā + suṇa + ti = āsuṇāti. - to listen

Giṇa (II)

Anu + giṇa + ti = anugiṇāti—To offer thanks. Pati + giṇa + ti = patigiṇāti—To approve.

Puññāni Kātuṃ Bhikkhū Bhagavato paccassosum—(aor. cf. Paṭisaṇāti)—The monks agreed with Buddha to do meritorious deeds.

Āsuṇanti Buddhassa Bhikkhū—The monks listen to Buddha.

Bhikkhū jano anugiṇāti—The crowd thanks the monks.

Ārocanatthe—√Ruc, Inform—The root √ruc governs the dat. Rāmo mama āroceti—Rāma informs me.

Nimittātthe, tadatthe—Purpose, object and benefit—the words are used in the dat. e.g. Yuddhāya sannaddha—Armed for the battle. Bahujaṇa-sukhāya—for happiness of many.

Tumatthe—It expresses the meaning of the suffix tum e.g. Lokānukampakāya—out of sympathy for the men.

Alaṃ—Enough, governs the dat. e.g. Alaṃ me suvaṇṇena—I am not in need of gold.

Maññati. The dat. is used with maññati (to esteem consider) when disregard is implied, e.g. Jivitaṃ tināyā na maññe—I do not consider life as grass.

Gatyatthe—The place to which motion is applied is sometimes put in the dat. e.g. Appa saggāya gacchati—only the few go to heaven.

Namayoge—The dat. is used with namo—to pay honour. Namō Buddhāya—Pay honour to Buddha.

Svāgataṃ—Welcome. It governs the dat. e.g. Svāgataṃ tava—Hail to thee.

The fifth case-ending :—

Yasmādapeti bhayamādatte vā tadapādānaṃ.

It is called ablative when something flees from it or when there arises fear from it or when something is taken from it.

Apādāne pañcamī—So assā patati—He fell from the horse.

Dhātunāmānaṃ upasaggayoge :—

Some roots, nouns and indeclinables govern the abl. e.g.

Pemato jāyate bhayaṃ—Fear arises from love, Pemato is in the abl. because it is used with the root, jan--to be born,

Adhammā pamajjati—He gives up the injustice which arises from idleness—adhamma is put in the abl.

Upasaggā—Apasālāya āyanti—The merchants come from the hall—‘Ap’ is an indeclinable.

Ābrahmalokā saddo abbhuggacchati—The sound reaches heaven—‘Ā’ is an indeclinable.

Rakkhanatthānaṃ icchitaṃ.

The object desired is put in the abl., when it is used with the verb rakkhati, to guard.

Ucchuto sigāle rakkhanti—They guard the sugar cane against the jackals.

Yēna vā dassanaṇa.

With the verbs meaning 'to conceal,' the man, from whom one wishes to hide is in the abl. e.g. upajjhāya antaradhāyati sisso—The pupil hides himself from his teacher.

Dūrātthe—Distance is put in the abl. e.g. Yojanam vittharato—A league in breadth.

Antikātthe—It is used with the words meaning proximity e.g. Gāmā samīpaṃ—Near the village.

Addhakālanimmāne.

Space and time are put in the abl. e.g. Ito ekana-
buti kappamatthake—From now up to the end of
91 cycles. Kīvadūro ito gāmoti—How far is the
village from here ?

Tvālopekammādhikaraṇesu.

Here the gerund 'tvā' is understood e.g. Abhidham-
mā pucchanti, i.e. abhidhammaṃ sutvā paññaṃ karonti
—hearing the abhidhamma, they put a question.

Hetuatthe.

It means the cause of anything, e.g. vācāya marati—
He died on account of his speech.

Nipātayoge.

Rite saddhammā—Without the true doctrine—Here
rite is an indeclinable.

Kārakamajjhe."

The container is put in the abl.

Kosā vijjhati kuñjaraṃ—Kosā ummuttena asinā
vijjhati kuñjaraṃ—He kills the elephant with the
sword drawn out from the case.

The sixth case-ending :—

Yassa vā paṭiggaho taṃ sāmī.

The genitive is mainly used to denote the
possession.

Sāmīsiṃ Chatṭhī.

The owner of something is put in the gen, e.g.
Rāma's book—Rāmassa potthakaṃ.

Niddhāraṇe.

It denotes the whole of which a part only taken
e.g. he is the most clever of the brahmins—Brāhma-
ṇānaṃ so paṇḍito. The bravest of all warriors—
Sabbayodhānaṃ atisūro.

Anādare.

It is used when it means disregard and contempt
e.g. Gopā rodantassa dārakassa pabbaji—Gopā left
the world though the boy was crying.

Tatīyātthe.

It is used in the sense of the instrumental e.g.

Pupphassa Buddhāṃ yajati—we worship Buddha with a flower.

Pañcamī atthe.

It is used in the sense of the abl. e.g. Sabbe tasanti daṇḍassa—Sabbe tasanti daṇḍato—All are afraid of punishment.

Sattamī atthe.

It is used in the sense of the loc. e.g. kusalo vacca-gītassa—He is expert in singing and dancing.

The seventh case-ending :—

Yo ādhāro taṃ okāsāṃ.

The loc. points out the place in or on which a person or a thing is or an action is done.

Okāse sattamī.

It locates a place e.g. Salile macchā—There are fishes in water.

Anādare.

It is used when it means disregard and contempt e.g. Gopā rodante dārake pabbaji—Gopā left the world though the boy was crying.

Kammakaraṇanimittātthesu.

Kamma atthe.

It is used for the acc. e.g. Bhikkhūsu abhivādentī—They pay honour to the monks.

Sattamī atthe tatiyā or Karaṇāttthe.

It is used for the inst. e.g. Pattesu piṇḍāya caranti
They go about with bowls for their food.

Nimittāttthe.

It shows the motive of an action, e.g. The panther
is killed for its skin—Dipī cammesu haññante.

Upādhyadhikissaravacane.

The loc. used to mean superiority or inferiority
with 'upa' and 'adhi' respectively, e.g. Upa khāriyaṃ
doṇo—A doṇa (a measure of capacity) is inferior to
khāri (a measure of grain containing about 3 bushels).
Adhi devesu Buddho—Buddha is above the gods.

Kālabhāvesu.

Kālāttthe :—

(i) It denotes the time when an action takes
place, e.g. Sāyaṇhasamaye āgato—He came in the
evening.

Bhāve Sattamī.

Bhāve sattamī is used when the sense of the loc.
is understood from an expression. Here an action
does not take place, unless another action is done,
e.g. tasmim gate, ahaṃ gamissāmi, if he goes, I shall
go.

Niddhāraṇe.

It denotes the whole of which a part only taken,

e.g. he is the most clever of the brāhmins—So brāhmaṇesu paṇḍito.

Sampadāne.

It is also used for the dat. e.g. saṅghe dinnam mahāpphalaṃ—offering to the brotherhood is very meritorious.

Pañcamī attha.

It is used for the loc. e.g. Kadalīsu gajaṃ rakkhati—they keep off the elephants from the plantain trees.

Q. Explain in English the following rules and illustrate their uses by suitable examples.

- (i) Sahādi yoge 'tatiyā'. (ii) Niddhāraṇe 'chaṭṭhī' or 'sattamī'. (iii) Hetu atthe 'pañcamī' and 'tatiyā'. (iv) Kālabhāvesu sattamī. (v) Namo yoge catutthī. (vi) Tumatthe catutthī. (vii) Visesaṇe tatiyā. (viii) Anādare chaṭṭhī and sattamī. (ix) Kattari tatiyā. (x) Nimittātthe catutthī. (xi) Satthamī atthe tatiyā. (xii) Bhāve sattamī. (xiii) Kammappavacanīyayutte dutiyā.

Chapter VII.

INDECLINABLES.

Interjections, prepositions, conjunctions and adverbs all are indeclinables. They are the same in the three genders, numbers and all the case-endings.

They are chiefly divided into two classes, e.g. Upasagga and nipāta.

The upasaggā :—e.g. pa, parā, nī, nī, u, du, saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa and upa.

The nipāta :—e.g. ca, vā, na, va, mā, hi, tu, nu, no, kira, eva, vata, attha, iṅgha, aṅga, nāma, āma, nuna, puna, pana, musā, saha, saddhiṃ, vinā, divā, addhā, āvi, bahi, yadi, iti, sotthi, khalu, nanu, kinnu, sace, ce, pure, adho, aha, hiyyo, anto, pāto, sayam, sāyāṃ, uccam, nīcam, alam, upari, hetthā ciraṃ, and the like.

Conjunctions :—Vā, pana, ce, sace, ca, and the like.

Prepositions :—adhi, pari, pati and anu.

Adverbs :—nuna, kira, sayam, anto, adho, nīcam, uccam, hiyyo, ajja, eva, sāyāṃ and attha.

Interjections :—ayya, āvusa, samma, are, bho and hata.

Q. Illustrate the uses of the following :—

Yāva tāva—Until, e.g. *Yāva ahaṃ na gacchāmi tāva so pāsāde vasatu*—Let him live in the palace until I go.

Yadā tadā—e.g. *Yadā so gato tadā Rāmo mato*. When he went, Rāma died.

Khañe—khañe—At every moment—e.g. *Khañe khañe āyuppaṃ hāyati*—At every moment life becomes short.

Maññe—I suppose—e.g. *Te sabbe pi tava abbhantare atthi, maññe*.—I think, all of them are within you.

Tena samayena—At that time—e.g. *Tena samayena gaṅgāya kumbhīlo vasi*—At that time there lived a crocodile in the Ganges.

Addhā—Surely, e.g. *Addhā aññesu divasesu ayaṃ pāsāṇo vānarassa paṭivacaṇaṃ adāsī*—Surely the other days this rock gave reply to the monkey.

Avidūre—Not far from, e.g. *So gāmassa avidūre vasi*—He lived not far from the village.

Dūre—far from, e.g. *Muni gāmassa dūre vasati*—The sage is living far from the village.

Kira—It is said—e.g.

Sabbehi kira ñātihi kosiyo issaro kato—It is said that the owl is crowned by the other birds.

Dhi—To cry shame upon e.g. *Dhi Brāhmaṇassa hantāraṃ*—Cry shame upon the murderer of the brāhmin.

Pacchā—Later on e.g. *Pacchā kosiyo kākaṃ anu, bandhī*—Later on the owl followed the crow.

Sāyaṃ—In the evening. *Sāyaṃ Rāmo uyyānato āgato*—Rama came from the garden in the evening.

Kho—Indeed. *Tena kho samayena gaṇḍāya eko suṃsumāro vasi.*

Ve—It is used to express force. So *ve saṅgāme uttamo*—It is he who is a best warrior,

Hi—It gives force. *Tena hi mūlena gaṇha*—Then take it at a price.

Sāmaṃ—Self. So *sāmaṃ gantvā pupphaṃ āhari*—He himself went and gathered a flower.

Sakiṃ—Once. *Sakiṃ devo vassi*—Once it rained.

Vata—Men are perishable—*Narā vata aniccā,*

Pali Grammar

Formation of Sentences with :—

78A

Sanikaṃ—Slowly, quickly e.g.—*Sūkaṃ niddayantam disvā sanikaṃ gantvā maṇikkhaṇḍam gaṇhi*—
Seeing the boar asleep he went softly and possessed himself of the(magic)jewel.

Raho—Secretly e.g. ‘*Raho gato nisīditvā cintes’aham tada*’—Sitting alone thou I thought.

Nuna—Surely. e.g. *Nūna rāja adhammiko bhavissati*—
—The king must surely be unrighteous.

Handa—alas ! e.g. *Handa aham hatacakkhu’smi*—
Alas ! I am blind.

Attho—need e.g.—*Agginā me attho*—I want fire.

Ingaha—come ! pray ! e.g.—*Ingaha tvaṃ mahārāja Kalasigāmaṃ cinteh*—Be so good, great king, as to think of Kalasigāma.

Āma—Indeed, yes. e.g. *Dhammiko ti āma deva dhammiko*—Is he religious ? Yes, your majesty, he is.

Musā—Falsely. e.g. *Musā mayā bhanitam*—I have spoken falsely.

Sotthim—Safely e.g. “*Sataṃ hi sannivasena sotthim gacchati nahāpito*”—The barber goes in safety in the company of the good.

Khalu—Indeed, truly e.g.—*Imāya khalu bhacchā me gahitā na*.—My servants must surely have been seized by this woman.

Kīva—how much e.g. *Kīvo dūro ito gāmo hoti*—How distant is the village from this place ?

Nanu—a particle generally used in asking questions to which an affirmative answer is expected. e.g. —
Nanu passasi—Do you not see ?

Kinnukho—e.g. Kin nu kho pesemi—What shall I send ?

Hiyyo—Yesterday e.g.—Hiyyo so āgacchi—He came yesterday.

Sve—To-morrow, e.g. Sve ahañ Bārāṇasīñ gacchāmi—
To-morrow I shall go to Benares.

Suve suve—day after day.

Heṭṭhā—Under e.g.—Rukkhassa heṭṭhā migo tiṭṭhati
—Under the tree stands a deer.

Cirañ—for a long time—Cirañ jīvantu no ñātī—Long may our kinsmen live.

Ekacce—Some, certain, e.g. Rājāno pi ekacce nindanti
ekacce paṣaṃsanti—Kings however, some blame
and others praise.

Antamāso—Even. Antamāso attano sarīraṇi pi sab-
bañ pahāya gantabbam—We must go, leaving
everything behind us, even our very bodies.

Thapetvā—Except e.g.—Te sabbe Asoko Tissakumā-
rañ thapetvā ghātesi—All of them, except prince
Tissa, Asoka put to death.

Ārabbha—Concerning, with reference to e.g. Idam
satthā upāsakañ ārabbha kathesi—This the
Teacher related concerning a devotee.

Sandhāya—In connection with :—e.g. Mañ sandhāya
bhāsati—He is speaking of me.

Chapter VIII.

CONJUGATION.

There are 8 varieties of the verbs :—

- | | | |
|--------------|------------|-----------|
| 1 Bhūvādi, | 2 Rudhādi, | 3 Divādi, |
| 4 Svādi, | 5 Kīyādi, | 6 Tanādi, |
| 7 Curādi and | 8 Gahādi, | |

Parassapada.

In parassapada an action is directed to another person, It is chiefly used in ancient texts and poetry. It has the force of the nominative case. It may be active voice.

Attanopada.

In attanopada an action is directed to the agent. It is used in the reflective and the passive sense.. It has the force of state and the objective case. It may be either passive or reflective.

There are two numbers, e.g., the **singular** and the **plural**.

There are three moods :—(i) the **imperative**, (ii) the **subjunctive**, and (iii) the **indicative**.

Imperative Mood.

It is used when it expresses command and request.

Subjunctive Mood.

It is used when it expresses some condition.

Indicative Mood.

It is used when an action is simply done or to be done.

There are 8 terminations :—

- (i) Vattamānā or present tense e.g. So rodati—He cries.
- /(ii) Pañcamī or imperative. It is used to express order, request and benediction e.g. Rāmo paṭhatu—Let Rāma read.
- /(iii) Sattamī or optative. It expresses condition, wish, command, permission or consent e.g. Rāmo paṭheyya—Rāma should read.
- /(iv) Hiyattanī or imperfect. It is used to express a past action which came to pass before yesterday. Rāmo apacā—Rāma cooked.
- /(v) Parokkhā or past perfect. It expresses past events which are not perceived by the narrator, e.g. Rāmo papaca—Rāma cooked.
- /(vi) Ajjatanī or true past tense. It is used to express past events which took place before to-day. e.g. Rāmo apaci—Rāma cooked.
- (vii) Bhavissati or future tense e.g. Rāmo pacissati—Rāma will cook.
- /(viii) Kālātīpattī or conditional. It expresses an action which is finished though it took place in the past.

e.g. Sace Rāmo yathā kālena paṭhissa so paṇḍito abhaviṣṣa—Had Rāma read in time he would have been a learned man.

Conjugation.

Vattamānā—Present tense.

Parassapada—Active Voice.

	3rd Person.	2nd Person.	1st Person.
Singular.	Ti	Si	Mi
Plural.	Anti	Tha	Ma

Attanopada—Reflective Voice.

	3rd Person.	2nd Person.	1st Person.
Singular.	Te	Se	E
Plural.	Ante	Vhe	Mhe

Pañcamī—Imperative.

Parassapada—Active Voice.

	3rd Person.	2nd Person.	1st Person.
Singular.	Tu	Hi, a	Mi
Plural.	Antu	Tha	Ma

Attanopada—Reflective Voice.

	3rd Person.	2nd Person.	1st Person.
Singular.	Taṃ	Ssu	E
Plural.	Antaṃ	Vho	Āmase

Attanopada—Reflective Voice.

	3rd Person.	2nd Person.	1st Person.
Singular.	Ssate	Ssase	Ssaṃ
Plural.	Ssante	Ssavhe	Ssāmhe

Parokkhā (Perfect).

Parassapada—Active.

	3rd person.	2nd person.	1st person.
Singular.	A	E	Aṃ
Plural.	U	I/ttha	I/mha

Attanopada.

	3rd person.	2nd person.	1st person.
Singular.	I-ttha	I-ttho	Iṃ
Plural.	re	I-vho	I-mhe

Īhiyattani—(Imperfect).

Prassapada—Active.

	3rd person.	2nd person.	1st person.
Singular.	A	O	Aṃ
Plural.	Ū	Ttha	Mhā

Reflective.

	3rd person.	2nd person.	1st person.
Singular.	Ttha	Se	Iṃ
Plural.	Tthum	Vham	Mhase

Kālātipatti. (Conditional).

Parassapada—Active.

	3rd person.	2nd person.	1st person.
Singular.	Issā	Isse	Issaṃ
Plural.	Issaṃsu	Issatha	Issamhā

Attanopada—Reflective.

	3rd person.	2nd person.	1st person.
Singular.	Issatha	Issase	Issiṃ
Plural.	Issiṃsu	Issavhe	Issāmhase

I BHŪVĀDI

RULE. It takes 'a' after the root,

'Bhū—To be.,

Vattamānā—Present Tense.

Parassapada—Active Voice.

	3rd person.	2nd person.	1st person.
Singular.	Bhavati	Bhavasi	Bhavāmi
Plural.	Bhavanti	Bhavatha	Bhavāma

Attanopada—Reflective Voice.

	3rd.	2nd.	1st.
Singular.	Bhavate	Bhavase	Bhave
Plural.	Bhavante	Bhavavhe	Bhavāmhe

Pañcamī—Imperative.

Parassapada—Active Voice.

	3rd.	2nd.	1st.
Singular.	Bhavatu	Bhava, bhavāhi	Bhavāmī
Plural.	Bhavantu	Bhavatha	Bhavāma

Attanopada—Passive Voice.

	3rd.	2nd.	1st.
Singular.	Bhavataṃ	Bhavassu	Bhave
Plural.	Bhavantaṃ	Bhavavho	Bhavāmase

Sattamī—Optative

Parassapada—Active Voice,

	3rd.	2nd.	1st.
Singular.	Bhaveyya	Bhaveyyāsi	Bhaveyyāmī
Plural.	Bhaveyyuṃ	Bhaveyyātha	Bhaveyyāma

Attanopada—Reflective

	3rd	2nd.	1st.
Singular.	Bhavetha	Bhavetho	Bhaveyyaṃ
Plural.	Bhaveraṃ	Bhaveyyavho	Bhaveyyāmhē

Ajjatanī—Aorist—Past Tense.

Parassapada—Active Voice.

	3rd.	2nd.	1st.
Singular.	Abhavi	Abhavi	Abhaviṃ
Plural.	Abhaviṃsu	Abhavittha	Abhaviṃhā

Attanopado—Reflective.

	3rd.	2nd.	1st.
Singular.	Abhavā	Abhavase	Abhavaṃ
Plural.	Abhavū	Abhabbihaṃ	Abhaviṃhe

✓Bhavissati—Future Tense.

Parassapada—Active Voice.

	3rd.	2nd.	1st.
Singular.	Bhavissati	Bhavissasi	Bhavissāmi
Plural.	Bhavissanti	Bhavissatha	Bhavissāma

Attanopada—Reflective.

	3rd.	2nd.	1st.
Singular.	Bhavissate	Bhavissase	Bhavissaṃ
Plural.	Bhavissante	Bhavisavhe	Bhavissāṃhe

Parokkhā (Perfect)

Parassapada—Active.

	3rd.	2nd.	1st.
1	Babhūva	Babhūve	Babhūva
2	Babhūvu	Babhūvittha	Babhūvimha

Attanopada—Reflective.

	3rd.	2nd.	1st.
1	Babhūvittha	Babhūvittho	Babhūvi
2	Babhūvire	Babhūvivho	Babbūvimhe

Hiyattani—(Imperfect).

Parassapada—Active.

	3rd.	2nd.	1st.
1	Abhavā	Abhavo	Abhavaṃ
2	Abhavū	Abhavattha	Abhavamhā

Attanopada—Reflective.

	3rd.	2nd.	1st.
1	Abhavattha	Abhavase	Abhaviṃ
2	Abhavatthum	Abhavavham	Abhavāmhase

Kālatipati—Conditional.

Parassapada—Active.

	3rd.	2nd.	1st.
1	Abhavissā	Abhavisse	Abhavissaṃ
2	Abhavissamsu	Abhavissatha	Abhavissamhā

Attanopada—Reflective.

	3rd.	2nd.	1st.
1	Abhavissatha	Abhavisse	Abhavissaṃ
2	Abhavisimsu	Abhavissavhe	Abhavissamhase

√Pac—To cook.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Pacati	Pacasi	Pacāmi
Plural.	Pacanti	Pacathā	Pacāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Pacatu	Paca, pacāhi	Pacāmi
Plural.	Pacantu	Pacatha	Pacāma

Optative.

	3rd.	2nd.	1st.
Singular.	Paceyya	Paceyyāsi	Paceyyāmi
Plural.	Paceyyuṃ	Paceyyātha	Paceyyāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Paci	Paci	Paciṃ
Plural.	Paciṃsu	Pacittha	Pacimhā

2nd Form.

	3rd.	2nd.	1st.
Singular.	Apaci	Apaci	Apaciṃ
Plural.	Apaciṃsu	Apacittha	Apacimhā

Future Tense.

	3rd.	2nd.	1st.
Singular.	Pacissati	Pacissasi	Pacissāmi
Plural.	Pacissanti	Pacissatha	Pacissāma

√Thā—To Stand.

Present Tense.

	3rd.	2nd.	1st.
✓ Singular.	Tiṭṭhati	Tiṭṭhasi	Tiṭṭhāmi
Plural.	Tiṭṭhanti	Tiṭṭhatha	Tiṭṭhāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Tiṭṭhatu	Tiṭṭhāhi	Tiṭṭhāmi
Plural.	Tiṭṭhantu	Tiṭṭhatha	Tiṭṭhāma

Optative.

	3rd.	2nd.	1st.
Singular.	Tiṭṭheyya	Tiṭṭheyyāsi	Tiṭṭheyyāmi
Plural.	Tiṭṭheyyuṃ	Tiṭṭheyyātha	Tiṭṭheyyāma

Future Tense.

	3rd.	2nd.	1st.
Singular.	Tiṭṭhissati	Tiṭṭhissasi	Tiṭṭhissāmi
Plural.	Tiṭṭhissanti	Tiṭṭhissatha	Tiṭṭhissāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Aṭṭhāsi	Aṭṭhāsi	Aṭṭhāsim
Plural.	Aṭṭhamsu	Aṭṭhāsitha	Aṭṭhāsimhā

√Dā—To give.

Bhūvādi, but the root is reduplicated to form its base,

Present Tense.

	3rd.	2nd.	1st.
Singular.	Dadāti	Dadāsi	Dadāmi
Plural.	Dadanti	Dadātha	Dadāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Dadātu	Dadāhi	Dadāmi
Plural.	Dadantu	Dadātha	Dadāma

Future Tense.

	3rd.	2nd.	1st.
Singular.	Dadissati	Dadissasi	Dadissāmi
Plural.	Dadissanti	Dadissatha	Dadissāma

Optative.

	3rd.	2nd.	1st.
Singular.	Dadeyya	Dadeyyāsi	Dadeyyāmi
Plural.	Dadeyyuṃ	Dadeyyātha	Dadeyyāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Adāsi	Adāsi	Adāsim
Plural.	Adamsu	Adāsitha	Adāsimhā

√Labh—To get

Present Tense.

	3rd.	2nd.	1st.
1	Labhati	Labhasi	Labhāmi
2	Labhanti	Labhatha	Labhāma

Imperative.

	3rd.	2nd.	1st.
1	Labhatu	Labha, labhāhi	Labhāmi
2	Labhantu	Labhattha	Labhāma

Optative.

	3rd.	2nd.	1st.
1	Labheyya	Labheyyāsi	Labheyyāmi
2	Labheyyuṃ	Labheyyātha	Labheyyāma

Past Tense.

	3rd.	2nd.	1st.
1	Alabhi	Alabhi	Alabhiṃ
2	Alabhiṃsu	Alabhittha	Alabhimhā

Future Tense.

	3rd.	2nd.	1st.
1	Labhissati	Labhissasi	Labhissāmi
2	Labhissanti	Labhissatha	Labhissāma

√Dis—To see.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Passati	Passasi	Passāmi ^{yas}
Plural.	Passanti	Passatha	Passāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Passatu	Passāhi, passa	Passāmi
Plural.	Passantu	Passatha	Passāma

Optative.

	3rd.	2nd.	1st.
Singular.	Passeyya	Passeyyāsi	Passeyyāmi
Plural.	Passeyyuṃ	Passeyyātha	Passeyyāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Passi ^{ya}	Passi	Passiṃ
Plural.	Passiṃsu	Passittha	Passimhā

Future Tense.

	3rd.	2nd.	1st.
Singular.	Passissatī	Passissasi	Passissāmi
Plural	Passissanti	Passissatha	Passissāma

√Hū—To be.

Present Tense.

	3rd.	2nd.	1st.
1	Hoti	Hosi	Homi
2	Honti	Hotha	Homa

Imperative.

	3rd.	2nd.	1st.
1	Hotu	Hohi	Ilomi
2	Hontu	Hotha	Homa

Aorist.

	3rd.	2nd.	1st.
1	Ahosi	Ahosi	Ahosim
2	Ahesum	Ahosittha	Ahosimhē

Future.

	3rd.	2nd.	1st.
1	Hessati	Hessasi	Hessāmi
2	Hessanti	Hessatha	Hessāma

√As--To be.

Present Tense.

	3rd.	2nd.	1st.
Singular,	Atthi	Asi	Asmi
Plural,	Santi	Attha	Asma

Imperative.

	3rd.	2nd.	1st.
Singular.	Atthu	Ahi	Asmi
Plural.	Santu	Attha	Asma

Optative.

	3rd.	2nd.	1st.
Singular.	Assa	Assa	Assaṃ
Plural.	Assu	Assatha	Assāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Āsi	Āsi	Āsiṃ
Plural.	Āsimsu	Āsittha	Āsimhā

I. BHŪVĀDI CLASS :—

√Bhū—Bhavati—To be. Pac—Pacati—To cook.
 Cal—Calati—To move. √Sar—Sarati—To remember.
 √Vad—Vadati—To speak. Vand—Vandati—To wor-
 whip. Vas—Vasati—To live. Has—Hasati—To
 laugh. Sikkh—Sikkhati—To learn. √Car—Carati—
 To walk. √Khip—Khipati—To throw away. Labh—
 Labhati—To get. Dams—Damsati—To bite. Ram—
 Ramati—To play. Khād—Khādati—To eat. Dhāv
 —Dhāvati—To run. √Pucch—Pucchati—To ask.
 √Dis—Passati—To see. Isu—Ichhati—To wish, √Pā
 —Pivati—To drink.

II. RUDHĀDI

Rule. It takes 'a' after the root, nay, sometimes it takes 'i', 'ī', 'e', and 'o', after the root and m is inserted at the beginning of the syllable.

√CHID—To cut.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Chindati	Chindasi	Chindāmi
Plural.	Chindanti	Chindatha	Chindāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Chindatu	Chindāhi, Chinda	Chindāmi
Plural.	Chindantu	Chindatha	Chindāma

Optative.

	3rd.	2nd.	1st.
Singular.	Chindeyya	Chindeyyāsi	Chindeyyāmī
Plural.	Chindeyyum	Chindeyyāttha	Chindeyyāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Chindī	Chindī	Chindīṇ
Plural.	Chindimsu	Chindittha	Chindimhā

Future Tense

	3rd.	2nd.	1st.
Singular.	Chindissati	Chindissasi	Chindissāmi
Plural.	Chindissantī	Chindissatha	Chindissāma

2. RUDHĀDI CLASS :—

√Rudh—Rundhati—To restrain. Muc—Muñcati—To release. Sic—Siñcati—To sprinkle. Yuj—Yuñjati—To tie. Vid—Vindati—To get, be satisfied. Lip—Limpati—To pluster. Pis—Piṃsati—To powder.

III. √DIVĀDI.

Rule It takes 'ya' after the root.

√Tus—To please.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Tussati	Tussasi	Tusssāmi
Plural.	Tussanti	Tussatha	Tussāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Tussatu	Tussa, tussāhi	Tussāmi
Plural.	Tussantu	Tussatha	Tussāma

Optative.

	3rd.	2nd.	1st.
Singular.	Tusseya	Tusseyyāsi	Tusseyyāmi
Plural.	Tusseyyuṃ	Tusseyyātha	Tusseyyāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Tussi	Tussi	Tussim
Plural.	Tussimsu	Tussittha	Tussimhā

Future Tense.

	3rd.	2nd.	1st.
Singular.	Tussissati	Tussissasi	Tussissāmi
Plural.	Tussissanti	Tussissatha	Tussissāma

3. DIVĀDI CLASS :—

✓Div—Dibbati—To play. Siv—Sibbati—To weave.
 Pad—Uppajjati—To go. Budh—Bujjhati—To know.
 Yudh—Jujjhati—To fight. Kudh—Kujjhati—To get
 angry. Kup—Kuppati—To get angry. ✓Jan—Jāyati—
 To be.

IV. SVĀDI.

Rule. It takes 'ṇu', 'ṇā' and 'uṇā' after the root.

Past Tense.

	3rd.	2nd.	1st.
Singular.	Kiṇi	Kiṇi	Kiṇim
Plural.	Kiṇimsu	Kiṇitha	Kiṇimhā

Future Tense.

	3rd.	2nd.	1st.
Singular.	Kiṇissati	Kiṇissasi	Kiṇissāmi
Plural.	Kiṇissanti	Kiṇissatha	Kiṇissāma

√Ñā—To know.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Jānāti	Jānāsi	Jānāmi
Plural.	Jānanti	Jānātha	Jānāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Jānātu	Jānāhi	Jānāmi
Plural.	Jānantu	Jānātha	Jānāma

Optative.

	3rd.	2nd.	1st.
Singular.	Jāneyya	Jāneyyāsi	Jāneyyāmi
Plural.	Jāneyyuma	Jāneyyātha	Jāneyyāma

Future Tense.

	3rd.	2nd.	1st.
Singular.	Jānissati	Jānissasi	Jānissāmi
Plural.	Jānissanti	Jānissatha	Jānissāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Jāni	Jāni	Jāniṃ
Plural.	Jāniṃsu	Jānittha	Jāniṃhā

2nd form.

	3rd.	2nd.	1st.
Singular.	Aññāsi	Aññāsi	Aññāsim
Plural.	Aññāsimsu	Aññāsittha	Aññāsimhā

5. KIYĀDI CLASS :—

Ji—Jinati—To conquer. Pu—Puṇāti—To purify.
 Mā—Mināti—To measure. Lū—Lunāti—To cut.
 Dhū—Dhunāti—To shake. Pū—Punāti—To enter.
 Mū—Munāti—To bind.

VI. GAHĀDI.

Rule. It takes 'ṇhā' and 'ppa' after the root.

√Gah—To seize.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Gaṇhāti	Gaṇhāsi	Gaṇhāmi
Plural.	Gaṇhanti	Gaṇhātha	Gaṇhāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Gaṇhatu	Gaṇha, gaṇhahi	Gaṇhāmi
Plural.	Gaṇhantu	Gaṇhatha	Gaṇhāma

Optative.

	3rd.	2nd.	1st.
Singular.	Gaṇheyya	Gaṇheyyāsi	Gaṇheyyāmi
Plural.	Gaṇheyyuṃ	Gaṇheyyātha	Gaṇheyyāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Gaṇhi	Gaṇhi	Gaṇhim
Plural.	Gaṇhiṃsu	Gaṇhittha	Gaṇhimhā

Future Tense.

	3rd.	2nd.	1st.
Singular.	Gaṇhissati	Gaṇhissasi	Gaṇhissāmi
Plural.	Gaṇhissanti	Gaṇhissatha	Gaṇhissāma

6. GAHĀDI CLASS:—

Us—Uṇhāti—To burn. Tas—Taṇhāti—To desire.
Si—Sippiati—Learns.

VII TANĀDI.

Rule. It takes 'o' and 'yira' after the root.

√Kar—To do.

Present Tense.

	3rd.	2nd.	
Singular.	Karoti	Karosi	Karomi
Plural.	Karonti	Karotha	Karoma

Imperative.

	3rd.	2nd.	1st.
Singular.	Karotu	Karohi	Karomi
Plural.	Karontu	Karotha	Karoma

Optative.

	3rd.	2nd.	1st.
Singular.	Kareyya	Kareyyāsi	Kareyyāmi
Plural.	Kareyyum	Kareyyātha	Kareyyāma

Future Tense.

	3rd.	2nd.	1st.
Singular.	Karissati	Karissasi	Karissāmi
Plural.	Karissanti	Karissatha	Karissāma

Past Tense.

	3rd.	2nd.	1st.
Singular.	Kari	Kari	Kariṃ
Plural.	Kariṃsu	Karittha	Karimhā

2nd form.

	3rd.	2nd.	1st.
Singular.	Akāsi	Akāsi	Akāsiṃ
Plural.	Akaṃsu	Akāsittha	Akāsimhā

7. TANĀDI CLASS:—

Sak—Sakkoti—To be able. Apa—Pappoti—To get.

VIII. CURADI.

Rule. It takes 'ṇe' and 'ṇaya' after the root, but 'ṇe' and 'ṇaya' are respectively changed into 'e' and 'aya'. The vowel of the root is changed to 'o'.

√Cur—To steal.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Coreti	Coresi	Coremi
Plural.	Corenti	Coretha	Corema

Or

	3rd.	2nd.	1st.
Singular.	Corayati	Corayasi	Corayāmi
Plural.	Corayanti	Corayatha	Corayāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Coretu	Corehi	Coremi
Plural.	Corentu	Coretha	Corema

Or

	3rd.	2nd.	1st.
Singular.	Corayatu	Corayāhi	Corayāmi
Plural.	Corayantu	Corayātha	Corayāma

Optative.

	3rd.	2nd.	1st.
Singular.	Coreyyā	Coreyyāsi	Coreyyāmi
Plural.	Coreyyuṃ	Coreyyātha	Coreyyāma

Or

	3rd.	2nd.	1st.
Singular.	Corayeyya	Corayeyyāsi	Corayeyyāmi
Plural.	Corayeyyuṃ	Corayeyyātha	Corayeyyāma

Past Tense.

	3rd.	2nd.	1st.
Singular,	Coresi	Coresi	Coresiṃ
Plural,	Coresuṃ	Coresittha	Coresimhā

Or

	3rd.	2nd.	1st.
Singular,	Corayi	Corayi	Corayiṃ
Plural,	Corayiṃsu	Corayittha	Corayimhā

Future Tense.

	3rd.	2nd.	1st.
Singular,	Coressati	Coressasi	Coressāmi
Plural,	Coressanti	Coressatha	Coressāma

Or

	3rd.	2nd.	1st.
Singular,	Corayissati	Corayissasi	Corayissāmi
Plural,	Corayissanti	Corayissatha	Corayissāma

8. CURĀDI CLASS :—

Vid—Vedeti, vedayati—To know. Ghaṭ—Ghāṭayati, ghāṭeti—To strike. Pāl—Pālayati, pāleti—To guard. Gaṇ—Gaṇayati, gaṇeti—To count. Bhāj—Bhājayati, bhājeti—To distribute. Mant—Mantayati, manteti—To consult. Cint—Cintayati, cinteti—To think. Gup—Gopayati, gopeti—To guard.

√Gam—To go.

Present Tense.

	3rd.	2nd.	1st.
Singular.	Gacchati	Gacchasi	Gacchāmi
Plural.	Gacchanti	Gacchatha	Gacchāma

Imperative.

	3rd.	2nd.	1st.
Singular.	Gacchatu	Gaccha, Gacchāhi	Gacchāmi
Plural.	Gacchantu	Gacchatha	Gacchāma

Optative.

	3rd.	2nd.	1st.
Singular.	Gaccheyya	Gaccheyyāsi	Gaccheyyāmi
Plural.	Gaccheyyūṃ	Gaccheyyātha	Gaccheyyāna

Past Tense.

	3rd.	2nd.	1st.
Singular.	Gacchi	Gacchi	Gacchim
Plural.	Gacchimsu	Gacchittha	Gacchimhā

Future Tense.

	3rd.	2nd.	1st.
Singular.	Gacchissati	Gacchissasi	Gacchissāmi
Plural.	Gacchissanti	Gacchissatha	Gacchissāma

CONJUGATIONS

Present Tense.

Samassāseti	= √sas	... samassāseti (to console)
Ahesum	= √hu	... hoti—(to be)
Santa	= √as	... atthi—(to be)
Akāsi	= √kar	... karoti—(to do)
Atṭhāsi	= √ṭhā	... tiṭṭhati—(to stand)
Assosi	= √su	... suṇāti—(to hear)
Hitvā	= √hā	... jahāti—(to have)
Gaṇhi	= √gah	... Gaṇhāti—(to take, to capture)
Ādāya	= „ dā	... dadāti—(to give)
Māpeti	= „ mā	... māpeti—(to make)
Rodati	= „ rud	... rodati—(to cry)
	= „ labh	... labhati—(to get)
	= „ vad	... vadati—(to speak)
	= „ ñā	... jānāti—(to know)
	= „ ni neti or—	nayati—(to carry)
	= „ pat	... patati—(to fall)
Ehiti	= „ i	eti (to go or to come)
	= „ saṃs	... āsimsati—(to strive)
	= „ sak	... sakkoti—(to be able)
Diṇṇa	= „ car	... carati—(to walk)

Ārādhe	— √rādh— Present Tense—ārādheti—	(to get)
•	— „ naṭ—	„ —naccati—(to dance)
Visaṭṭhamatto	— vi + sajj—	„ —vissajjati (to free)
Akataññu	— „ kar	
Oḍḍhetvā	— „ di or √dā —	„ —dadāti (to give)
Pajjhāyanti	— „ jhā	„ —jhāyati (to meditate)
	— „ pad—	„ —uppajjati (to arise)
Vitthiṇṇa	— vi + tar—	„ —tartati (to cross)
Osīdāpesi	— ava + sad—	„ —osīdati (to sink)
Nibbattitvā	— „ vatt—	„ —nibbattati (to be born)
Nisinna	— ni + sad—	„ —nisīdati (to sit)

QUESTIONS.

Q. (i) Conjugate any two of the above roots in the aorist (ajjatanī) and the imperative (pañcamī).

(ii) Give the 3rd person present tense singular forms of the roots of any five.

(iii) Conjugate √kar in future 3rd pers. √su (to hear) in present. 1st. pers. √rud to cry in aorist 2nd pers.

(iv) Conjugate √labh in the imperative and the optative √pac in the present and the aorist.

(v) Derive and give the aorist 2nd pers. of the roots of any two of the following :—Karosi, vatvā and dehi.

GENDER.

IN NATURE, THERE ARE THREE CLASSES OF
THINGS E. G. :

(i) Things of the male sex ; Kumāra—prince, aja—goat.

(ii) Things of the female sex ; Kumāri—princess, assā—mare.

(iii) Things of neither sex ; phalaṃ—fruit, gharaṃ—house.

In grammar these three classes are called genders, and are named **Masculine Gender, Feminine Gender and Neuter Gender.**

Generally gender depends upon the form of a word e. g. Kukkuṭa—cock, and gopāla—cowherd, are the nouns of the masculine gender ; latā—creeper, and pajā—subjects are the nouns of the feminine gender ; dāna—charity, and dadhi—curd, are the nouns of the neuter gender.

REMARKS

An adjunct of a subject or of an object may be of different bhivatti (suffix), e. g. Lobho vināsa-mūlaṃ—Greed is the root of destruction. Lobho is a masculine noun whereas mūlaṃ, root, is neuter though mūlaṃ is the adjunct of lobho.

Feminine nouns are formed when the suffixes 'ī', 'ā', 'inī', 'nī', 'ānī' and 'ikā' are generally added to masculine nouns.

(i) Feminine nouns are formed with 'ī' :—

Masculine nouns	Feminine nouns
Dāsa, a servant	Dāsī, a maid servant
Kumāra, a prince	Kumārī, a princess
Siha, a lion	Sihī, a lioness
Māṇava, a young man	Māṇavī, a young woman
Nāga, a snake, elephant	Nāgī
Kukkuṭa, a cock	Kukkuṭī, a hen
Sāmaṇera, a novice	Sāmaṇerī, a novice (fem)
Nāvika, a sailor	Nāvikī
Nada, a river	Nadī
Brāhmaṇa	Brāhmaṇī
Nagara, a citizen	Nagarī
Taruṇa, a young man	Taruṇī
Sakhā, a friend	Sakhī
Gotama, a man's name	Gotomī
Kacchāyana, a man's name	Kacchāyanī
Kāka, a crow	Kākī
Miga, a hart	Migī, a roe
Cora, a thief	Corī
Majjāra, he cat	Majjārī, she cat

(ii) Feminine nouns are formed with 'ā'.

Masculine	Feminine
Aja, a he-goat	Ajā, a nanny
Assa, a horse	Assā, a mare

Masculine	Feminine
Musika, a mouse	Musikā
Mānusa, a man	Mānusā
Vallabha, a favourite	Vallabhā, a favourite woman

(iii) Feminine nouns are formed with 'inī.'

Masculine Nouns	Feminine Nouns
Kumbhakāra, potter	Kumbhakārini, potters
Rājā, king	Rājini, queen
Yakkha, an ogre	Yakkhini, an ogress
Vyaggha, a tiger	Vyagghini

(iv) Feminine Nouns are formed with 'nī.'

Masculine Nouns	Feminine Nouns
Bhikkhu, a monk	Bhikkhuni, a nun
Hatthī, a he-elephant	Hatthinī, a she-elephant
Paṭu, an expert man	Paṭuni, an expert woman
Bandhu, a friend	Bandhuni, a female friend
Dāṇḍī, a sage	Dāṇḍini, a female sage
Brahmacārī, one who remains unmarried	Brahmacārini, a woman who remains unmarried
Medhāvī, a meritorious man	Medhāvinī, a meritorious woman
Bhātā, a brother	Bhagini, a sister
Dhammacārī, a virtuous man	Dhammacārini
Tapassī, a sage	Tapassini

N. B. The suffix 'ni' is used with nouns ending in 'i', 'ī', 'u' and 'ū'. The 'i' and 'ū' are shortened before 'ni.'

(v) Feminine nouns are formed with 'ānī.'

Masculine Nouns	Feminine Nouns
Mātula, uncle	Mātulānī, aunt.
Khattiya, an honest man	Khattiyānī, an honest woman.
Ācariya, a teacher	Ācariyānī.
Gahapati, a householder	Gahapatānī, his wife.
Varuṇa, the name of a god	Varuṇī, his wife.

(vi) Feminine nouns are formed with 'ikā.'

Masculine Nouns	Feminine Nouns
Dāraka, a boy	Dārikā, a girl.
Paribbājaka, an ascetic	Paribbājikā.
Paṃsukūlika, an ascetic wearing rags	Paṃsukūlikā.
Paricāraka, a servant	Paricārikā, a maid servant.
Bālaka, a boy	Bālikā, a girl.

Adjectives

DEFINITION :—*An Adjective* is a word used with a noun to describe it, or to limit its meaning, e.g., a

beautiful horse—eko sundaro asso. Here the word beautiful, 'sundaro' is an adjective.

HOW TO USE THEM:—An adjective agrees with the noun it qualifies in number, gender and case, e.g., a beautiful girl—ekā sundarī dārikā. But if a dash is put between the adjective, and the noun qualified, it stands thus:—eko sundara—dārako—a beautiful boy.

COMPARISON OF ADJECTIVES:—The degrees of comparison are three in number—the positive, the comparative, and the superlative.

1. The positive denotes the simple quality, i.e., a fine boy, sundaro dārako.

2. The comparative denotes a higher degree of the quality, i.e., a more beautiful boy, sundarataro dārako.

3. The superlative denotes the highest degree of the quality, i.e., the most beautiful boy—sundaratamo dārako.

The comparison of adjectives in three ways:—

Rule 1. The comparative is formed, when the suffixes 'tara', 'iya', or 'iyya' are added to the masculine bases of the positive.

Rule 2. The superlative is formed, when the suffixes tama, iṭṭha are added to the masculine bases of the positive.

Rule 3. Put 'ati', and 'bahu' for the comparative, and 'tama' for the superlative, before the base of common gender,

Example 1.

Positive	Comparative	Superlative
Madhura sweet	ati madhura, sweeter	madharatama, sweetest
Acchariya wonderful	ati acchariya, more wonderful	acchariyatama most wonderful
Vimala, pure	ati vimala, purer	vimalatama, purest
Dīgha, long	ati dīgha, longer	dīghatama, longest

Example 2.

Positive	Comparative	Superlative
Suci, pure	sucitara, purer	sucitama, purest *
Pāpa, bad	pāpatara, worse	pāpatama, worst
Kāla, black	kālatara, blacker	kālatama, blackest
Hari, green	haritara, greener	haritama, greenest
Pāpa, bad	pāpiya, worse	pāpiṭṭha, worst
Khippa, quick	khippiya, quicker	khippiṭṭha, quickest
Garu, heavy	gariya, heavier	gariṭṭha, heaviest

Example 3.

Positive	Comparative	Superlative
Appa, yuvā, young	kaṇiyo, younger	kaṇiṭṭha, youngest
Antika, near	nediya, nearer	nediṭṭha, next
Pasattha, good	seyya, better	seṭṭha, best
Vuddha, old	jeyya, older	jetṭha, oldest
Bālha, strong	sādhiya, stronger	sādhiṭṭha, strongest

EXERCISE.

Q. 1. How are the comparatives and the superlatives formed in Pāli ?

Q. 2. Cite three instances in which the original bases have been substituted by other bases in the formation of the comparative and the superlative.

CAUSATIVE VERBS.

A causative verb causes some one to do something, eg. the leader causes the cook to cook his food—*Netā pācakam tassa āhāraṃ pāceti*. Causative verbs may govern two accusatives.

Rule 1—It is formed when the suffix 'aya' is added to the root, and it (the suffix 'aya') in some cases is changed into 'e'.

e.g. √Pac+aya=Pacayati, Pāceti, (to cause to cook), √Kar+aya=Kārayati, kāreti, √Bhuj+aya=Bhojayati, bhojati.

Rule 2—It is formed when the 'suffix 'āpaya' is added to the root, and it (the suffix 'āpaya') is shortened into 'āpe'.

e.g.—√Dā+āpaya=Dāpayati, dāpeti. √Pucch+āpaya=Pucchāpayati, pucchāpeti. √Gam+āpaya=Gacchāpayati, gacchāpeti.

EXCEPTIONS.

e.g. √pā=Pāyati. √han=ghāteti. √su=sāveti.

Pāli Grammar

Examples

√*mar*—mārāpaya, mārāpaya, mārāpe, māraya, märe, to cause to kill. √*thā*—thape, thapaya, to place. √*dhā*—pidhāpaya, pidhāpe, to cause to shut. √*ni*—nayāpaya, nayāpe, nāyaya, to cause to lead. √*su*—sāvāpaya, sāvaya, sāvāpe, sāve. √*si*—sayāpaya, sayāpe, sāyapa, sāye, √*iudh*—rodhāpaya, rodhāpe, rodhaya, rodhe √*bhid*—bhedāpaya, bhedāpe, bhedaya, bhede—to cause to break.

THE PARTICIPLES.

Participles are treated both as adjectives and verbs. They agree with the nouns they qualify in number, gender and case.

There are three varieties of the participles.

THE PRESENT PARTICIPLE.

PARASSAPADA—ACTIVE.

Rule 1—It is formed when the suffix *anta* is added to the root e.g.

√*car*+*anta*=*caranta*, roaming, √*chid*+*anta*=*chindanta*, cutting, √*bhū*+*anta*=*bhavanta*, being, √*pā*+*anta*=*pivanta*, drinking, √*ki*+*anta*=*kiṇanta*, buying, √*su*+*anta*=*suṇanta*, hearing, √*pac*+*anta*=*pacanta*, cooking, √*kar*+*anta*=*karanta*, doing.

Rule 2—It is formed when the suffix *aṃ* is added to the root, e.g. √*pac*+*aṃ*=*pacam*, cooking, √*car*+*aṃ*=*caram*, roaming.

am = **caram**, roaming $\sqrt{\text{kar}} = \text{am} = \text{karam}$, $\sqrt{\text{bhaṇ}} + \text{am} = \text{bhaṇam}$, saying, $\sqrt{\text{pā}} + \text{am} = \text{pivam}$.

ATTANOPADA—REFLECTIVE.

Rule 1—It is formed when the suffix **māna** is added to root, e.g. $\sqrt{\text{jñā}} + \text{māna} = \text{sampajāna}$, conscious, $\sqrt{\text{sī}} + \text{māna} = \text{sayamāna}$, lying, $\sqrt{\text{cār}} + \text{māna} = \text{caramāna}$, $\sqrt{\text{su}} + \text{māna} = \text{suṇamāna}$ $\sqrt{\text{dā}} + \text{māna} = \text{dadamāna}$.

Rule 2—It is formed when the suffix **āna** is added to the root, but it is not always used. Both the forms are declined like **nara**, **latā** and **phalaṃ** as the case may be, e.g. $\sqrt{\text{dā}} + \text{āna} = \text{dadāna}$, $\sqrt{\text{car}} + \text{āna}$, **carāna**.

Adverbial clauses beginning with 'when', and 'while' may be translated into the form of the present participle, e.g., when I read a book, he sees me—So **maṃ potthakaṃ paṭhamānaṃ passati**.

THE PERFECT PARTICIPLE (Passive)

It is formed when the suffix **ta** is directly added to the root ending in a vowel, e.g. $\sqrt{\text{nī}} + \text{ta} = \text{nīta}$, led, $\sqrt{\text{jī}} + \text{ta} = \text{jīta}$, conquered, $\sqrt{\text{nā}} + \text{ta}$, **nāta**, known, $\sqrt{\text{ci}} + \text{ta}$, **cīta**, gathered.

Exceptions

$\sqrt{\text{ṭhā}} + \text{ta} = \text{ṭhīta}$, stood, $\sqrt{\text{pā}} + \text{ta} = \text{pīta}$, drunk.

Rule 2—‘*I*’ is inserted between the root ending in a consonant and the suffix *ta*, e.g. $\sqrt{\text{khād}} + \text{ta} = \text{khādita}$, eaten. $\sqrt{\text{pac}} + \text{ta} = \text{pacita}$, $\sqrt{\text{likh}} + \text{ta} = \text{likhita}$, written, $\sqrt{\text{kath}} + \text{ta} = \text{kathita}$, told, $\sqrt{\text{gil}} + \text{ta} = \text{gillta}$, swallowed.

Rule 3—‘*R*,’ ‘*N*’ and ‘*M*’ are dropped before the suffix ‘*ta*.’

$\sqrt{\text{kar}} + \text{ta} = \text{kata}$	}	...	r.
$\sqrt{\text{mar}} + \text{ta} = \text{mata}$			
$\sqrt{\text{han}} + \text{ta} = \text{hata}$, killed	}	...	n.
$\sqrt{\text{khan}} + \text{ta} = \text{khata}$, dug			
$\sqrt{\text{dam}} + \text{ta} = \text{danta}$, tamed	}	...	m.
$\sqrt{\text{kam}} + \text{ta} = \text{kanta}$, gone			

Rule 4—It is formed, when the suffix ‘*na*’ is added to the root ending in *d* or *r*.

$\text{chid} + \text{na} = \text{chinna}$, cut	}	...	d.
$\text{rid} + \text{na} = \text{rinna}$, settled			
$\text{car} + \text{na} = \text{cinna}$, roamed	}	...	r.
$\text{tar} + \text{na} = \text{tinna}$, crossed			

N. B. Inquisitive minds may go through the loose rules of the genesis of the following passive perfect participles.

- (i) $\text{bh} + \text{ta} = \text{ddha}$. $\text{labh} + \text{ta} = \text{laddha}$, obtained.
- (ii) $\text{j} + \text{ta} = \text{tta}$. $\text{bhuj} + \text{ta} = \text{bhutta}$, eaten.
- (iii) $\text{s} + \text{ta} = \text{tṭha}$, $\text{is} + \text{ta} = \text{itṭha}$, wished. $\text{kas} + \text{ta} = \text{kattṭha}$, tilled, $\text{das} + \text{ta} = \text{datṭha}$, bitten.
- (iv) $\text{c} + \text{ta} = \text{tta}$. $\text{muc} + \text{ta} = \text{mutta}$, freed.
- (v) $\text{dh} + \text{ta} = \text{ddha}$. $\text{rudh} + \text{ta} = \text{ruddha}$, opposed.
 $\text{budh} + \text{ta} = \text{buddha}$, known.

- (vi) j + ta = t̥ta or t̥tha. majj + ta = ~~mat̥ta~~, or mat̥tha, polished.
 (vii) h + ta = l̥ha. muh + ta = mūl̥ha, erred. lih + ta = l̥l̥ha, licked. ruh + ta = rūl̥ha, mounted.
 (viii) s + ta = t̥ta. jhas + ta = jh̥atta, hurt.
 (ix) t + ta = t̥ta. pat + ta = p̥atta, fallen.
 (x) p + ta = t̥ta. tap + ta = t̥atta, burned.
 (xi) h + ta = ddha. duh + ^{ta}duddha, milked.

PERFECT PARTICIPLE ACTIVE.

(i) The Perfect Participle Active is formed, when the suffix *vā* is added to the Passive Perfect Participle. Words thus formed are declined like *guṇavā*.

Examples

Root.	P. P. P.	P. P. A.
√dā, to give	ā + dinna	ādinnavā, having given.
√pac, to cook	pacita	pacitavā, having cooked
√kar, to do,	kata, made	katavā, having made.

(ii) The Perfect Participle Active is formed, when the suffix *vi* is added. 'A' before *vi* takes the form of *ā*, e.g., ādinnavā, bhuttāvā.

THE FUTURE PASSIVE PARTICIPLE.

This participle conveys the passive sense. Expressions like 'must be' and 'fit to be' may be tran-

slated by It. The subject in an active voice takes the instrumental, e.g. He should go—Tena gantabbo. But the adjective thus formed agrees with the subject in a passive voice in number, person, and case, e.g. the moral should be observed—sīlaṃ rakkhitabbaṃ.

Rule 1—It is formed when the suffix 'tabba' is directly added to the root, e.g. √dā+tabba, must be or fit to be given.

Rule 2—It is also formed when the suffix 'tabba' is added to the root which ends either in i or ī, but i and ī are changed into e.

√ji, to conquer+tabba=jetabba.

√nī, to carry+tabba=netabba.

N. B. Irregular changes come over some roots, though they end in u, e.g.

su, to hear+tabba=sotabba.

ku, to sing+tabba=kavitabba.

Rule 3—It is formed when the suffix 'ya' is added to the root, but y is assimilated to the last consonant of a root, e.g. √sak, to be able+ya=sakka, √gam+ya=gamma.

Rule 4—It is formed when the suffix ya is added to the root which ends either in i or ī, but i and ī are changed into e. Nay, ya is doubled.

√ji, to conquer+ya=jeyya

√nī, to carry+ya=Neyya.

Rule 5—It is formed, when the suffix *anīya* is added to the root, e.g. $\sqrt{\text{gam}} + \text{anīya} = \text{gamanīya}$. $\sqrt{\text{pac}} + \text{anīya} = \text{pacanīya}$.

THE GERUND.

Gerund cannot be declined, and has the nature of a participle. It helps to go on with an action or actions without a finite verb, e.g. the teacher reads and writes—*Sikkhako paṭhitvā ca likhitvā*.

(A) It is formed when the suffix *tvā* is added to the root, but *tvā* is sometimes changed into *tvāna* and *tūna* e.g. $\sqrt{\text{kar}} + \text{tvāna} = \text{katvāna}$, $\text{kar} + \text{tūna} = \text{kātūna}$.

(i) Sometimes the suffix *tvā* is directly added to the root, e.g. $\sqrt{\text{ji}}$, to conquer + *tvā* = *jītvā*, conquering.

(ii) Sometimes some roots take 'i' before the suffix *tvā*, e.g. $\sqrt{\text{pac}} + \text{tvā} = \text{pacitvā}$, cooking.

Some changes take place when Roots combined with prefixes.

(B) It is formed when the suffix 'ya' is added to the root, but therein some changes take place.

(i) The suffix *ya* is directly added to the root ending in *ā* e.g. $\sqrt{\text{dā}} + \text{ya} = \text{ādāya}$, having taken, $\sqrt{\text{hā}} + \text{ya}$, *vihāya*, having given up.

(ii) The suffix *ya* is assimilated to the final consonant of the root e.g. $\sqrt{\text{vis}} + \text{ya} = \text{pavissa}$, having entered, $\sqrt{\text{gam}} + \text{ya}$ *gamma*, having gone.

(iii) 't' is inserted between the root, and the suffix *ya*, e.g. √cint + *ya* = cintiya, having thought, √ikkh + *ya*, this root is combined with a prefix, and the word formed thereby is as follows.—samekkhiya, having seen.

(iv) The suffix *tya* is added to the root, but it (the suffix *tya*) is changed into *cca* e.g. √han, ā + han + *tya* = āhacca having struck. Here *n* is dropped before the initial *t*. √han, upa + han + *tya* = upahacca, having annoyed.

Examples

√dā, to give—datvā, √chid, to cut—chetvā √kar, to do—katvā, √labh, to get—laddhā √khād, to eat—khāditvā, √jā—vijāniya—having known, √bhuj—bhuñjiya—having eaten, √ñā—abhiññāya √gah—gayha—having taken. √vis—pavissa—having entered. √han—uhacca—having ruined.

The Infinitive.

The infinitive can be used to qualify (a) a verb, and (b) a noun in the sense of purpose.

To qualify a verb—He came to see, so *passitum āgato*. To qualify a noun—the disciple looks nice, *sissam passitum sundaram*.

√Thar, to spread—tharitum. √ji, to conquer—jetum. √āp, to get—pattum. √budh, to know—bujjhितum. √jā, to know—jānitum.

It is generally formed when the suffix *tum* is added to the root.

e.g. $\sqrt{\text{caj}} + \text{tum} = \text{Cajitum}$ —To foresake.

But there are four exceptions which are as follows :—

(i) The suffixes 'tave,' tuye', and 'tāye' are rarely used.

e.g. $\sqrt{\text{Nam}}$ (to bend)—Unnametave = $\text{ud} + \sqrt{\text{nam}} + \text{e} + \text{tave}$, mar (to die)—Marituye. $\sqrt{\text{dis}}$ (to see)—Dakkhi-tāye.

(ii) Sometimes 'i' is added to the root before the suffix *tum*, e.g. $\sqrt{\text{pac}} + \text{tum} = \text{Pacitum}$.

(iii) Sometimes the suffix 'tum' is directly added to the root, e.g. $\sqrt{\text{gam}} + \text{tum} = \text{gantum}$.

(iv) Roots which end in 'i' and 'ī', change into 'e', e.g. $\sqrt{\text{ji}} + \text{tum} = \text{jetum}$ —To conquer. $\sqrt{\text{si}} + \text{tum} = \text{setum}$ —To lie down. $\sqrt{\text{nī}} + \text{tum} = \text{netum}$ —To carry.

(v) Roots which end in 'u' and 'ū', change into 'o', e.g. $\sqrt{\text{su}} + \text{tum} = \text{sotum}$ —To hear.

(vi) The suffix *tum* is directly added to the root ending in ā, e.g. $\sqrt{\text{dā}} + \text{tum} = \text{dātum}$, $\sqrt{\text{yā}}$, to go + *tum* = *yātum*.

MISCELLANEOUS EXAMPLES.

$\sqrt{\text{dā}} + \text{tum} = \text{dātum}$, to give. $\sqrt{\text{thā}} + \text{tum} = \text{thātum}$, to stand. $\sqrt{\text{labh}} + \text{tum} = \text{laddhum}$, to obtain. $\sqrt{\text{chid}} + \text{tum} = \text{chettum}$, to cut. $\sqrt{\text{bhuj}} + \text{tum} = \text{bhottum}$, to eat.

DESIDERATIVE VERBS.

The desiderative is formed when the suffix 'sa' is added to the root, and it means desire.

e.g. $\sqrt{\text{ghas}}$ —Jighacchati—desires to eat. $\sqrt{\text{pā}}$ —pipāsati—desires to drink. $\sqrt{\text{su}}$ —Sussusati—desires to hear. $\sqrt{\text{kit}}$ —Cikicchati—desires to cure, to treat.

SYNTHETIC PROCESSES OF THE
ABOVE VERBS.

TUMICCHATTHA KARIYĀ.

ABBHĀSA.—Reduplication means to double the first consonant of a root together with the vowel that follows it, i.e. $\sqrt{\text{kit}}$ —ki + kit. The first of the two is termed abbhāsa (ki).

Desiderative verbs express a wish. Here, the suffix sa is added to the root. The first letter of the root is doubled.

$\sqrt{\text{su}}$; to hear ; su + su + sa + ti = sussusati, wishes to hear. su + su = sussu.

A consonant is doubled at the beginning of the second word, e.g. du + sīlo = dussīlo. du + labbho = dullabho. Vide at page 15.

$\sqrt{\text{pā}}$, to drink, pā + pā + sa + ti = pipāsati : wishes to drink.

San is a suffix. It ends in n. But n is elided, when the suffix san is added to the root. If the abbhāsa ends in a or ā, a or ā is changed into i.

√kit, to cure, ki+kit+sa+ti=cikicchati, wishes to cure, to treat.

If the first letter of a root be 'k', 'k' is changed into c.i.e., ki+kit=cikit. cikit+sa=cikicchati. Final t+sa=ccha. Here, s is assimilated by t. √ghas, to eat, gha+ghas+sa+ti=jighacchati, desires to eat.

If the first letter of a root be 'gh', 'gh' is changed into j. Then again, the abbhāsa ends in 'a' which is changed into i.

Final s+sa=ccha. Vide at page 9.

√Bhuj, to eat, bhu+bhuj+sa+ti—Bubhukkhati, wishes to eat. bhu+bhuj=bubhuj. An aspirate is reduplicated by its unaspirate. Vide at page 10. bubhuj+sa+ti=bubhukkhati. Vide at page 9.

√Tija, to bear. ti+tij+sa+ti=titikkhati, wishes to bear. Vide at page 9.

INTENSIVE VERBS

The intensive verbs are formed, when the roots are doubled.

√kam = Caṅkamati—walks to and fro.

√gam = Jaṅgamati—goes up and down.

√cal = Cañcalati—moves to and fro.

√lap = Lālapati—laments.

SYNTHETIC PROCESSES OF THE ABOVE VEEBS.

ABBHĀSA KARIYĀ.

Abbhāsa is explained under the heading, desider-

Desiderative Verbs

Examples .—

Root—	3rd pers. Sing. Pr. tense.
✓gam—(to go)	Jigamisati desires to go
✓Paṭh—(to read)	Pipaṭhisati desires to read
✓pat—(to fall)	Pipatisati „ „ fall
✓Pac—(to cook)	Pipakkhati „ „ cook
✓bhuj—(to eat)	Bubhukkhati „ „ eat
✓kar—(to do)	Cikāssati „ „ do
✓han—(to kill)	Jighāmsati „ „ kill
✓dā—(to give)	dicchati „ „ give
✓gup—(to dislike)	Jigucchati „ „ dislike
✓Ji—(to conquer)	Jigimsati „ „ conquer
✓dis—(to see)	didikkhati „ „ see
✓Nam—(to salute)	Ninaṃsati „ „ salute
✓Ni—(to carry)	Ninisati „ „ carry
✓ṭhā—(to stand to be)	Ṭiṭṭhāsati „ „ stand
✓labh—(to get)	Lipsati „ „ get



five verbs. The intensive verbs express the frequent repetition of the action denoted by the simple root.

√lap, to talk. la + lap + ti — lālapati, laments, la + lap = lālap.

If a short vowel is followed by a consonant, the short vowel is made long.

√kam, to go, ka + kam + ti — caṅkamati, walks to and fro, ka + kam = cakam.

If the first letter of a root be k, k is changed into c, ca + kam = caṅkam.

'a' when followed by a consonant of a vagga, the last letter of that vagga is inserted between 'a' and the consonant.

√cal, to move, ca + ca + ti — cañcalati, trembles. ca + cal = cañcal.

Here too, the above rule is applied.

√gam, to go, ga + gama + ti — jaṅgamati, goes up and down.

If the first letter of a root be g, g is changed into j. Ga + gam = jagam, ja + gam = jaṅgamati.

Last letter of the k vagga is ṇ which is inserted between 'a' and 'g.'

√ DENOMINATIVE VERBS—NĀMAKARIYĀ.

Denominative verbs are generally formed from nouns. They mean desire, and comparison, and 'āya', 'iya', and 'iya' are used to form denominative verbal stems.

Noun—stem.

Denominative verbs.

Pabbata—a mountain.

Pabbatāyati—He or she is as steady as a mountain.

Samudda—the ocean.

Samuddāyati—He or she is as grave as an ocean.

N. B. It should be noted that the denominative verb is itself a sentence.

Putta—a son. Puttiyati—desires, or treats as a son.

Examples

Nadi—nadiyati, acts like a river. Dhana—dhana-yati, desires riches. Viṇā—viṇāyati—plays on a lute. Cīvara—cīvariṇi, desires a robe. Dukkha—dukkhāpeti—makes miserable. Sukha—sukhāpeti—makes happy. Karuṇā—karuṇāyati—pities. Mettaṃ—mettāyati, loves.

ABSOLUTES

If the subject in a subordinate clause which begins with 'as,' 'though,' 'while,' and 'when,' be put either in the dat. or in the loc. or in the nom., the verb is turned into the participle adj, and the participle adj. agrees with the subject in gender, number and case.

NOMINATIVE ABSOLUTE

Taking rice the boy went to sleep—Bhattam khādi-tvā dārako sayitum gato.

Link between 'Gato and Dārako' is explained below :—

Gato—Part. adj., agreeing with the subject Dārako in number, person and case.

DATIVE AND GENITIVE ABSOLUTES

Construction of both the types are alike, e.g. he looks nice when walks—Tassa carantassa sundaro diṭṭho.

LOCATIVE ABSOLUTE

Long ago when Brahmadatta was reigning in Benares, Bodhisatta was born in the womb of a deer—
Atīte Bārāṇasiyaṃ Brahmadatte ~~rajjam~~ kārente Bodhisatto kapiyoniyāṃ nibbatti.

Although the thunderbolts fell on their heads—
Asañiyāpi sīse patantiyā.

After the death of the boy his mother died of grief—
Dārake gate tassa mātā sokena matā.

Q. Illustrate the uses of loc. gen and nom. absolutes in Pāli.

THE PASSIVE VOICE.

In Pāli, verbs are divided according to their voice, into (1) Parassapada, and (2) attanopada. The Parassa-

pada is the active voice, i. e. *Puriso odanaṃ pacati*—a man cooks rice. The *Attanopada*, on the other hand, has two forms, (1) the “*Kamma attha*, i. e. the passive voice, and the “*bhava attha*” which from its grammatical relation to other words in a sentence would appear to be verbal noun, but as it is conjugated, and as it does not admit of declension it shall be termed, “a verb in *bhava attha*,” e. g. *purisena odano paccate*—the food is cooked by the man (passive).

Purisena odanassa pacate, the cooking of the food by a man (*bhave attha*) or *purisena odanaṃ pacate*, the cooking of the food by a man (literally) (*bhava attha*).

The above two forms of using the “verb in *bhava attha*” should be noted.

The “verb in *bhava attha*” does not, like the *Parassapada*, express the actual action: for example, in the above, the two second examples do not affirm that the man actually cooks the food, but that it is the nature, habit or tendency of the man to cook food.

A transitive verb has two voices, the active and the passive.

In the **active voice**, the person or thing denoted by the subject is said to do something to something else, i. e. the servant kills a goat, *dāso ajaṃ vadhati*. Here the person denoted by the subject, namely *dāso*, does something to a goat.

In the **passive voice**, the person or thing is said to suffer something from something else, e. g. a goat is killed by a servant—*dāsena ajo vajjhati*. Here the

thing denoted by the subject, namely ajo, suffers something from dāso.

Forms of the Passive voice

Rule 1. The Passive Voice is formed when the suffix 'ya' is added to the root, or to the present base, but 'ā' changes into 'ī' before the suffix 'ya', and i, u are turned into 'ī' and 'ū' respectively, √dā+ya—dīya, to be given. √pā+ya—piya, to be drunk. √ji+ya—jīya, to be conquered, √su+ya—sūya, to be heard.

Rule 2. D and dh followed by the suffix ya.

D+ya—jja, dh+ya—jjha.

√vadh, to kill+ya+ti—vajjhati, is killed.

√bandh, to bind+ya+ti—bajjhati, to be bound.

√khād, to eat+ya+ti—khajjati, to be eaten.

√bhid, to break+ya+ti—bhijjati, to be broken.

Rule 3. y, is regularly assimilated to the preceding consonant by progressive assimilation.

√pac, to cook+ya+ti—paccati, is cooked.

√khan, to dig+ya+ti, khaññati, is dug.

Rule 4. Some variations from the general form.

√vac, to say+ya+ti—vuccati, is said.

√vah, to carry+ya+ti—vuyhati, is carried.

Exercise.

Q. 1. How is the passive voice formed in Pāli? Give examples.

Chapter IX.

KITA

Some suffixes are added to roots to form bases. These suffixes are known as KITA suffixes.

The kita suffixes are given below :—

1. **A.** $\sqrt{\text{car}} + \text{a} = \text{Cāra}$ and cara —Spy. $\sqrt{\text{har}} + \text{a} = \text{hara}$ —The captivater (a name of Siva). $\sqrt{\text{kar}} + \text{a} = \text{Kara}$, Hand, Kāra —Maker. $\text{Sam} + \sqrt{\text{gam}} + \text{a} = \text{Saṅgāma}$ —Assembly. $\text{Pa} + \sqrt{\text{vis}} + \text{a} = \text{Pavesa}$ —Entrance. $\sqrt{\text{kam}} + \text{a} = \text{kāma}$ —love. $\sqrt{\text{bhaj}} + \text{a} = \text{bhāga}$ —Dividing. $\sqrt{\text{caj}} + \text{a} = \text{cāga}$ —forsaking. $\sqrt{\text{pac}} + \text{a} = \text{Pāka}$ —Cooking.
2. **An.** $\sqrt{\text{raj}} + \text{an} = \text{Rājan}$ —A king.
3. **Ana.** $\text{Pa} + \sqrt{\text{nud}} + \text{ana} = \text{Panudano}$ —Removing. $\sqrt{\text{ghus}} + \text{ana} = \text{Ghosano}$ —Sounding. $\sqrt{\text{kar}} + \text{ana} = \text{kāraṇā}$ —torture, agony. $\sqrt{\text{thā}} + \text{ana} = \text{Thānaṃ}$ —Place, $\sqrt{\text{kudh}} + \text{ana} = \text{Kodhano}$ —Angry. $\sqrt{\text{gah}} + \text{ana} = \text{gahanam}$ —Taking.
4. **Aka.** $\sqrt{\text{dā}} + \text{aka} = \text{Dāyaka}$ —A giver. $\sqrt{\text{gah}} + \text{aka} = \text{Gahaka}$ —A receiver.
5. **I.** $\text{Muni} = \sqrt{\text{mun}} + \text{i} = \text{A sage}$. $\text{Ruci} = \sqrt{\text{Ruc}} + \text{i}$ —Taste. $\text{Nidhi} = \text{Ni} + \sqrt{\text{dhā}} + \text{i}$ —Treasure.
6. **As** $\sqrt{\text{tij}} + \text{as} = \text{Tejas}$ —Light, power.
7. **Ina.** $\sqrt{\text{sup}} + \text{ina} = \text{supinaṃ}$ —Dream, sleep.

8. **Isa.** √pur + isa = Purisa—A man. √mah + isa = mahisa—Powerful—A buffalo.
9. **Ma.** √bhī + ma = Bhīma—Dangerous.
10. **Man.** √Dhar + man = Dhammo—Nature.
11. **Mi.** √Bbū + mi = Bhūmi.—The earth.
12. **Ti.** √pad + ti = patti—A foot soldier. √muc + ti = Mutti—Emancipation. √gam + ti = Gati—Journey. √kit + ti = Kitti—Praise.
13. **Ri.** √Bhū + ri = Bhūri—Enough.
14. **Ya.** √yuj + ya = Yoggam—A carriage. √vaj + ya, = Vajjam—A fault, √raj + ya = Rajjam—Kingdom.

TADDHITA.

Some suffixes are added to bases to form other bases, and these suffixes are known as Taddhita.

The taddhita suffixes are given below :—

A

'A' is added to nouns and adjectives. Derivatives thus formed are necessarily adjectives. They are almost always used substantively.

'Relation with', or 'dependence on' is expressed by them.

Relation is of various types :—

(i) **Patronymics**—a name taken from one's father or ancestor, e.g. Manu + a = mānavo, mānavī, mānavam.

The same word when used in masculine, feminine and, neuter genders denotes 'the son of,' 'the daughter of,' and 'the relation of,' respectively :—e.g., *Manu + a =*

Masculine = *mānavo*—the son of manu.

Feminine = *mānavī*—the daughter of Manu.

Neuter = *mānavam*—the relation of manu.

(ii) What is coloured with—*Kasāva + a = Kāsāvo*—Reddish yellow. *Haliddā + a = Hālidho*—Yellow coloured with turmeric.

(iii) The flesh of—*mahisa + a = māhisam*—The flesh of a buffalo.

(iv) Belonging to—*Magadhā + a = Māgadho*—born in Magadha. *Vidisā + a = Vedisso*—A foreigner.

(v) A collection of—*Kapota + a = Kāpoto*—A flock of doves, or relating to doves.

(vi) Knowledge of—*Veyyākaraṇam + a = Veyyākaraṇo*—A grammarian. *Nimitta + a = Nemitto*—Fortune teller.

(vii) The place where something or some one is—*Sakuṇa + a = Sākuṇam*—The place where birds frequent.

(viii) Possession of—*Saddhā + a = Saddho*—A believer.

Aka—Means 'the property of. *Manussa + a = Manussakam*—the property of a man.

ĀLU—'ā' is placed just before it, e.g. *Dayā + ālu = dayālu*—kind-hearted.

ĀNA—Conveys the same sense as 'a,' e.g. *Cora + āna = Corāno, Corānī, Corānam*—the son of a thief, and the like.

Āna—Kalla, and kalya + āra = Kallāṇo, Kalyāṇo—good, happy.

Āyana—Conveys the same sense as 'a.' e.g. Kacca + āyana—Kaccāyano, kaccāyanī, kaccāyanaṇṇ—the son of Kaccāyana, and the like.

Era—Conveys the same meaning as 'a.' e.g. Samaṇa + era = Sāmaṇera—the disciple of a monk—novice.

Eyya—Kula + eyya—Kuleyya—To come of a good family. Māli + eyya = Māleyya—the son of a gardener. Alasa + eyya = ālaseyyaṇ—idleness.

I—(i) Coins some patronymics from nouns which end in a. e.g. Duna + i = Doni, the son of Duna.

(ii) Pura + i = Pori—a town, polite. Pura expresses what belongs to, or is proper to a city.

Ika :—

(i) Measure—Kumbha + ika = Kumbhiko—as much as a pot.

(ii) A collection—pathi + ka = pathikaṇ—a herd of elephants.

(iii) Possession—Putta + ika = Puttiko—One who has sons.

(iv) What is exchanged for—Vattha + ika = Vatthikaṇ—What is exchanged for cloth.

(v) What is done by—Sarīra + ika = Sārīrikaṇ—the work done by the body.

(vi) Learning—Vinaya + ika = Venaiko—One who studies the Vinaya.

(vii) To be, or to be born—Sāvatti + iko = Sāvattiko—to be born, or to be in Sāvatti.

(viii) To carry on—Aṅguli + ika = Aṅguliko—One who carries on the finger.

(ix) Connected with — Dvāra + ika = dvāriko—a door-keeper.

(x) The maker—Tela + ika = Teliko—an oil manufacturer.

(xi) Mixed with—Dadhi + iko = Dadhika—What is mixed with curds.

(xii) To play on—Viṇā + ika = Veṇiko—One who plays upon a lute.

(xiii) Concerning—Sakaṭa + ika = Sākaṭiko—concerning carts.

(xiv) To go by means of—Pada + ika = Pādiko—One who goes on foot.

(xv) To live by means of—Vetana + ika = Vetanika A labourer. Belisa + ika = Bālisika—A fisherman.

Imā—Means direction in space or time, position. e.g. Pāpimā—Evil. Pacchimo—Hindermost, western. Antimo—Last.

In—The stems are in 'in', and the nom. sing. in ī. e.g. Manta + in = Mantī—One who is full of plans.

Ka—It is always used to form adjectives. Adjectives in the n. become abstract nouns. It is also used to form nouns masc. e.g. Rakkhā + ka = Rakkhako—A guard.

(i) It admits of other meanings :—

A collection—Rājaputta + ka = Rājaputtaka—A group of princes.

(ii) Tiny—Putta + ka = Puttako—A little son.

Kaṭa—It is used with a prefix, e.g. pa + kaṭa—
Pākaṭa—Public. Sam + kaṭa = Saṅkaṭa—Narrow.

Kiya—Forms adjectives which mean relation, e.g.,

Jāti + kiya = Jātikiya—concerning birth.

Lā—forms a few adjectives and nouns. Either i or u is put just before it.

Bahu + la = Bahulo—Enough.....u

Phena + la = Phenilo—Frothy.....i

Maya—Made of—Rajata + maya = Rajatamaya—made of silver.

Min—Go + min = Gomin—One who has cattle.

Ra—Either ā, or u, or i is put just before it, e.g.,
Sikhā + ra = Sikhāra—A peak.....ā. Madhu + ra =
Madhura—Sweet.....u. Susa + ra = Susira—full of
holes.....i.

So—Loma + so = Lomaso—Hairy.

Ta—Forms a few nouns and adjectives, e.g. Pabba
+ ta = Pabbata—A mountain.

Tana—Forms a few adjectives from adverbs, e.g.
nū + tana = Nūtano—Fresh.

Tā—Lahu + tā = Lahutā lightness. Jana + tā =
Janatā—A crowd.

Tta—Forms a neuter noun, e.g., Buddha + tta =
Buddhatta—Buddhahood.

Tya—cca—Forms a few adjectives from indeclinables. e.g. ni + cca = nicca—Eternal.

Va—Kesa + va = Kesavo—Hairy. Aṇṇa + va = Aṇṇavo—Billowy, an ocean.

Ya—Generally forms neuter abstract nouns, e.g., Aḷasa + ya = ālasyaṃ—Idleness.

QUESTIONS ON KITA, AND TADDHITA.

Derive the following :—

Mānavī, Dayālu, Venaiko, Teliko, Cāga, Pavesa, Dāyaka, Bhūri, Purisa, Tejas.

Chapter X.

COMPOUNDS.

Compounds are formed, when two or more than two bases are joined together. They are generally formed with declinable bases. The first members of some compounds may be indeclinables.

DVANDA.

In Dvanda Samāsa two or more words of the same vibhatti (noun suffix) are combined together. It is denoted by ca, and.

Generally there are two kinds of dvanda samāsa, e. g. itaritara dvanda, and samāhāra dvanda.

(i) Itaritara dvanda takes the plural form, the gender, and declension of its last member. Here its members are considered separately, e.g. (a) Samaṇa-brāhmaṇā = Samaṇā ca brāhmaṇā, monks and Brāhmins
(b) Devamanussā = Devā ca manussā ca, gods and men.

(ii) Samāhāra Dvanda takes the neuter singular form, and its members are combined collectively. It is formed when parts of the body, names of countries, persons of different sexes, names of lower animals, birds, and contrary qualities are combined, e.g.

- (a) Parts of the body :—

Cakkhu + sotam = Cakkhusotam—Eye and ear.

- (b) Names of countries :—

Kāsi ca Kosalo—Kāsi Kosalam—Kāsi and Kosalam.

- (c) Names of lower animals :—

Aja + assa = Ajāssam—Goat and horse.

- (d) Persons of different sexes :—

Itthi ca purisa = Itthipurisam—Woman and man.

- (e) Opposite qualities :—

Sukham ca dukkham = sukhadukkham—Weal and woe.

- (f) Names of birds :—

Kāko + moro = Kākamoram—Crow and peacock

Rules are given below to place the members of it :—

- (i) Words which end 'i' and 'u' are put first.

- (ii) Shorter words are put before longer ones.

- (iii) 'ī' and ū are generally shortened in the middle of it.

(iv) Sometimes a feminine noun, in the middle of the compound, takes masculine form e.g. Candimasuriyā—The moon and the sun, or remains the same e.g. Jarāmaranam—Old age and death.

DIGU.

(Numeral Compounds)

There are two kinds of Digu.

(i) The aggregative or Samāhāra Digu—It gives a collective sense, and takes the form of the neuter singular which ends in 'm', e.g. Tilokaṃ—The three worlds. Tiratanaṃ—The three jewels.

(ii) The copulative or Asamāhāra Digu—The last member of it is considered individually, and takes the plural form, when it does not give a collective sense, e.g. Sakaṭasatāni—One hundred carriages. Catusatāni—Four hundred.

TAPPURISA OR DETERMINATIVE
COMPOUND.

In Tappurisa Samāsa the case-ending of the first member is cancelled, and this samāsa is named after the case-ending of the first member. It generally follows the gender of the last member.

(i) Tappurisa is formed with Dutiyā, e.g. vana-gato—vanaṃ gato—gone to the forest, sacca-vādī—saccaṃ vādī—a truthful man.

(ii) Tappurisa is formed with Tatiyā, e.g. Buddha-bhāsito—Buddhena bhāsito—spoken by Buddha, lohita makkhito—lohitena-makkhito.

(iii) Tappurisa is formed with Catutthī, e.g. Loka hito—lokaṃssa + hito—for the good of the world. Yāgu-taṇḍula—yāguyā atthāya taṇḍula—Rice for rice-gruel.

(iv) Tappurisa is formed with Pañcamī e. g. Cora bhīto—corā bhīto—afraid of the thief. Nagarāniggato—nagarā + niggato—Come out of a town.

(v) Tappurisa is formed with Chaṭṭhī e. g. Rāmaputto—Rāmassa putto. Sārattire—Sarassa tire.

(vi) Tappurisa is formed with Sattamī e. g. Naruttamo—naresu uttamo—the best of the men. Dhammarato—dhamme rato—Devoted to Law—(ধর্ম রত).

KAMMADHĀRAYA

In Kammadhāraya samāsa generally an adjective is combined with a noun, but both the noun and the adjective are of the same vibhatti (suffix).

There are ten kinds of this samāsa :

1 VISESANA Pubba Pada Kammadhāraya :—

An adjective is put before the second member it qualifies, e.g.

(a) Sundaro + dārako = Sundaradārako, a beautiful boy.

(b) Mahanto + puriso = mahāpuriso, a great man.

N.B. 'Mahanta' changes into 'mahā', but when the second member of this samāsa begins with a consonant which is reduplicated, mahanta changes into 'maha', e.g. mahantaṃ + bhayaṃ = mahābhayaṃ, a great fear.

2 VISESANA Parapada Kammadhāraya :—

Sometimes an adjective is put immediately after the first member it qualifies, e.g.

(a) Puriso + uttamo = Parisuttamo, the excellent man.

(b) Naro + seṭṭho = Naraseṭṭho, the excellent man.

3 VISESANA Obhayapada Kammadhāraya:—

Two members of this samāsa are adjectives. A word, for instance, 'so, he' is generally understood between the two members of these compounds, e. g.

(a) Andho + ca + so + badhiro = Andhabadhiro, blind and deaf.

(b) Sītañ + ca + taṃ + uṇhaṃ = Sītuṇhaṃ, heat and cold.

4 UPAMĀ OR FIGURATIVE KAMMADHĀRAYA

Here an analogy is expressed between two terms. The word 'viya, like' is understood between the two members e g.

(a) Siho + viya + muni = Munisīha, a sage like a lion.

(b) Nāgo + viya = Nāgo, as an elephant.

5 AVADHĀRAṆA PUBBA PADA KAMMADHĀRAYA

Here the first member specifies a general term. Native grammarians insert the word : 'eva', even, only, just, but which in these examples, cannot be translated into English. In English these compounds must be translated *as if they were in the genitive relation*.

(a) Silaṃ + eva + dhanam = Siladhanam, treasure of morality,

(b) Avijjā + eva + malaṃ = Avijjāmalaṃ, the stain of ignorance.

6 SAMBHĀVANĀ KAMMADHĀRAYA

Here 'iti', namely, thus, 'evam, thus, called,' 'saṅkhāto, called, named, 'huvā, being are generally understood to exhibit clearly the full meaning of this samāsa. The first member either shows the origin of the second term, or the relation that lies between the first, and the second terms.

(a) Hetu + huvā + paccaya = Hetupaccayo, the middle term, 'huvā,' being the cause i.e., the term which is the cause, or condition.

(b) Dhammo + iti + buddhi, dhammabuddhi, knowledge arising from the Law.

7 NA NIPĀTA PUBBA PADA KAMMADHĀRAYA

'Na' is a nipāta, and it is the first member of this samāsa.

Na + suddha = Asuddha, impure.....a.

Na + ariya = Anariya, ignoble.....an.

N. B. The prefix 'na, not' takes the form : 'a,' if the second member of this samāsa begins with a consonant. Then again, it takes the form : 'an,' if the second member of this samāsa begins with a vowel.

8 'KU, BAD,' NIPĀTA PUBBA PADA SAMĀSA

Ku is a nipāta, and it is the first member of this samāsa.

Ku + Pū. iso = Kāpuriso, coward.....kā

Ku + annaṃ = Kadannaṃ, bad food.....kad.

N. B. 'Ku' changes into 'kā', and 'kad.'

9 PA, PĀ ĀDI PUBBA PADA KAMMADHĀRAYA

Here pa, pā, or any other upasagga forms the first member of this samāsa, e.g.

Pā + vacanaṃ = Pāvacanaṃ, excellent word. Pa + mukho = Pamukho, chief, famous. Vi + kappa = Vīkappa, option. Su + gandho = Sugandho, fragrance. Du + gandho, bad smell. Abhi + dhammo = Abhidhammo, metaphysics, one of the subjects of Buddhist philosophy.

10 NOUNS IN APPPOSITION

Nouns in apposition may be treated as adjuncts of the subject, or of the object, e.g.

Brahmadatta, king of Benares, was honest—Bārāṇasīyā rāja, Brahmadatto sādhu ahoṣi: Sakka, the lord of gods—Sakko devarāja. Both 'king of Benares, and lord of gods' are nouns in apposition.

EXCEPTIONAL FORM

Sometimes the last member of a Kammadhāraya takes the masculine form though it is feminine, e.g. Dīgha + jaṅghā (feminine), long legged, = Dīghajaṅgho.

UPAPADA SAMĀSA

Here the first member is a noun in the accusative, and the second member is the doer, or the agent, e.g.

Kumbhakāro = Kumbhaṃ yo karoti = potter.

Kumbhaṃ—in the acc., and Kāro—the doer or the agent.

Rathakāro = rathaṃ yo karoti = Carriage maker.

BAHUBBĪHI SAMĀSA

When a Bahubbīhi Samāsa is analysed, some relative pronouns, i.e., who, which, and the pronouns like 'so', and 'sā' are added to express its full meaning. A Bahubbīhi is equal to a relative clause.

(i) Bahubbīhi is an adjective which qualifies a noun, must agree in gender, number, and case with the noun which it qualifies.

(ii) Forms of bahubbīhi :—

There are two kinds of Bahubbīhi, e.g., tulyādhikaraṇa bahubbīhi, and bhinnādhikaraṇa bahubbīhi.

I TULYĀDHIKARAṆA BAHUBBĪHI

This samāsa is formed with two words of the same vibhatti (suffix), e.g.

(a) Lambo + kaṇṇo—A man who has a long ear.

(b) Chinno + hattho—A man whose hand has been cut off.

2 BHINNĀDHIKARAṆA SAMĀSA

This samāsa is formed with two words of different vibhutti (suffixes) e.g.

(a) Chattam + paṇimhi—There is an umbrella in the hand of a man.

(b) Muninā + vaṇṇitā + buddhi—A man whose wisdom is to be highly praised by Buddha.

3 SAṆKHYĀ OBHAYA PADA BAHUBBĪHI

Here two cardinal numerals precede the word they qualify, but the conjunction 'or' is put between the two numerals, e.g.

(a) Satta vā + aṭṭha vā + māsā = Sattaṭṭhamāsā, seven or eight months.

(b) Dve vā + tayo vā + pattā = Dvitipattā, two or three bowls.

4 SAHA PUBBA BAHUBBĪHI

Saha, with, is the first member of this samāsa, e.g.

Saha + pitiyā = Sapatika, a doctrine giving rise to a great pleasure.

5 SAMĀNA PUBBA BAHUBBĪHI

'Samāna, same' forms the first part of this samāsa, e.g. Samāna + bhāgā—Law is uniform.

N. B. Saha, and Samāna are changed into saṇ, but 'n' of 'san' is cancelled according to the rule of grammar.

INDECLINABLE COMPOUND, OR ABYAYĪBHĀVA

Its first member is an indeclinable. It is joined with adverbs, conjunctions, and prepositions. It gene-

rally takes the form of the acc. sing. in *m*, and is indeclinable.

Upanagaram—Nagarassa samīpe—Near the town.
 Anugharām—In every house. Yathābalaṃ—yathā +
 balena—According to one's power. Adhogaṅgaṃ—
 gaṅgāya + adho = Below the Ganges. If the final vowel
 of the last member is 'ā,' ā is replaced by aṃ, e.g.
 yathā + vuḍḍhā = yathāvuḍḍhaṃ, those who are old.
 Other long vowels (except ā) are shortened, e.g. upa +
 vadhū = upavadhu, near wife, adhi + kumārī = adhi-
 kumārī, the young girl.

QUESTIONS

Q 1. Give an example of the tappurisa compound.

Q 2. What is meant by samāsa? How many samāsā are there in Pāli? Give one example of each of them.

Q 3. Compare Kammadhāraya with bahubbhi.

Q 4. Expound the samāsā.

(i) Gahanaṭṭhanānapaviṭṭhamaggaṃ, (ii) Kāśiraṭṭha-
 vāsimanusso, (iii) Sassakarakānanussa, (iv) Pasāritagī-
 vāya, (v) Sassarakkhanatthaṃ, (vi) Muggarādinānā-
 vudhatthā, (vii) Migagaṇaparivuto, (viii) Kāṇamahāma-
 cchaṃ, Atibhaginiputto, (ix) Maraṇabhayatajjito, (x)
 Lohanigaḷasadiṣaṃ, (xi) Patanākārappattādaṇṭā, (xii)
 Catuppadesu, (xiii) Taruṇadabbatiṇa piṭṭhe, (xiv)
 Jātissarañānena, (xv) Mantajjhāyakabrāhmaṇo, (xvi)
 Attabhāvasatesu, (xvii) Sīśacchedaṃ, (xviii) Pāṇippahā-
 rasaddena, (xix) Dāsigaṇaparivuta, (xx) Bhinnānāva,
 (xxi) Niyāmakaḷeṭṭhako, (xxii) Indanīlamanimayā.

MISCELLANEOUS EXERCISES.

GENDER :—

Q 1. State the rules for the formation of the feminine in Pāli. Give examples,

Q 2. Give the opposite genders of the following :—
miga, devī, kukkuṭī, bhikkhu, kumāra, Gotamī, sīhī
dāsa, nāgī, dīpinī, mānusa or mānusi, gahapatānī, f.
(Gahpatī, m) daṇḍinī, f. (daṇḍī, m), yakkhinī, sakhī, assā,
vallabhā, f. (vallabha, m), māṇavī, sāmaṇerī, f. (sāma-
nera, m), nāvīkā, paribbājikā.

CAUSATIVE VERBS :—

Q 1. How is causative formed in Pāli? Cite a few instances.

Q 2. Turn the following into causative verbs :—

√mar, √su, √ṭhā, √pac, √bhuḥ, √kar, √dā,
√han and √pā.

THE PARTICIPLES :—

Q 1. How are the participles formed in Pāli? Cite instances,

Q 2. Turn the following into :—

- (i) the present participle, √pac, √car, √su and √pā.
- (ii) the passive perfect participle, √ci, √nī, √ṭhā, √han and √kar.
- (iii) the future passive participle, √dā, √nī and √gam,

GERUND :—

Q 1. How is gerund formed in Pāli. Give examples.

Q 2. Turn the following into gerund √cint, √gam, √ji, √pac and √kar.

INFINITIVE :—

Q 1. How is infinitive formed in Pāli ?

Q 2. Turn the following into infinitive √su, √chid, √thā, √dā and √labh.

DEMONSTRATIVE, INTENSIVE AND
DESIDERATIVE :—

Q 1. How are desiderative, intensive and denominative formed in Pāli ? Cite a few instances of each.

ABSOLUTES :—

Q 1. Illustrate the uses of loc. dat. and nom. absolutes in Pāli ?

VOICE :—

Q 1. How is passive formed in Pāli ? Give a few examples of it.

Chapter XI

PARSING

To parse a word is to express what part of speech it is, and the class it belongs to, to set forth its form on inflexion (**अन्त्य**), and to show its grammatical connection with some other word in the sentence.

1. Rāhulo divasaṃ dīpe vicaritvā sāyaṃ gehaṃ gato, so pana Nimiṃ rodamaṇaṃ passitvā taṃ ārabha katheti.

Rāhulo—Noun, masc. 3rd pers. sing. nom. case, to the verb, gato.

Divasaṃ—adv. modifying ‘vicaritvā.’

Dīpe—Noun, masc. 3rd pers. loc. singular.

Vicaritvā—Gerund, intransitive.

Sāyaṃ—Adv. modifying ‘gato.’

Gehaṃ—Noun, neut. 3rd pers. sing. governed by gato.

Gato—Participle adj. 3rd pers. sing. masc. qualifying Rāhulo.

So—Pronoun 3rd pers. sing. masc. nom. case to the verb, katheti.

Pana—Conjunction.

Nimiṃ—Noun, 3rd per. sing. masc. governed by passitvā.

Rodamānaṃ—Part. adj. 3rd pers. sing. mas. qualifying Nimim.

Passitvā—Gerund, having for its object Nimim.

Taṃ—Pronoun, 3rd pers. sing. masc. governed by ārabbha.

Ārabbha—Used prepositionally, and having for its obj. taṃ.

Katheti—Verb, 3rd pers. sing. present tense act. intransitive verb agreeing with so.

Chapter XII.

Rules of Syntax.

Rule 1. (a) Ca—And, e.g. so ca ahaṃ paṭhāma—he and I read. The verb is plural, but it must be according to the subject which is put just before the verb paṭhāma.'

Rule 2. An adjective agrees with the noun it qualifies in number, gender and case, e.g. A beautiful boy—Sundaro dārako. But if a dash is put between the adj. and the noun qualified, it stands thus e.g. sundara—dārako.

Rule 3. √gam. (To go), and √bhuj (To eat) take the objective case, e.g. He went to the town—So nagaraṃ gacchi.

Rule 4. Ruccati—chooses, āroceti—informs, sapati—curses, swears and blames, Dadāti, Ketheti, duhayati—injures, sampaṭcchati—agrees and saddahati—believes, khamati—forgives, kujjhati—gets angry with, upaṭṭhāti, helps, serves, dhāra—owe—all these take the dat. e.g. Kāko kosiyaṃ na ruccati—A crow does not choose the owl.

Rule 5. Nissāya (on account of) and (near) Ārabha (about) is used prepositionally and therefore takes the objective case. e.g.

(a) He becomes weak on account of disease, e.g. So rogaṃ nissāya dubbalo hoti. There is a god in a tree near a lake—Saraṃ nissāya (near) rukkhe devatā atthi.

(b) Sā upāsakaṃ ārabba katheti—she speaks about the upāsaka.

Rule 6. Namo (to pay respect to) takes the dat. Namo Buddhassa—Pay respect to Buddha.

Rule 7. Duration, and distance take the acc. case e.g. he spends the day in the island—So dīpe divasaṃ vītināmeti.

Rule 8. Alaṃ, vinā and attha, take the inst. case. e.g. I do not require fruit—Phalena alaṃ.

Rule 9. Dhi, dhī, dhiratthu take the acc. e.g. Dhi brāhmaṇassa hantāraṃ—Cry shame upon the man who kills the brahmin.

Rule 10. (a) Vaṭṭati is a verb, and is used with the inst. case, e.g. It is right for me to see Rāhula—Rāhulaṃ mayā passituṃ vaṭṭati.

(b) Sakkā and asakkā—Able and impossible respectively are used with the inst—e.g. Gopā is unable to go to the school—Gopāya vijjālayaṃ gantuṃ asakkā. It is not possible for me to ~~took~~—Mayā pacituṃ asakkā.

Rule 11. (a) Antare—among, within ; vāhire[®]—outside, orato—on this side, pacchā—behind, dūre—far, avidūre—near, santike and samīpe—near, purato—in front of, heṭṭhā—under,—govern the gen. case. e.g.

There is a tree on the mountain—Pabbatassa upari rukkho atthi.

(b) In some case the abl. is used for the gen., e.g. Over the head—Matthakā upari.

(c) Santike and antare take the acc. when they are used with a verb of motion, e.g. gacchati and pavisati, He goes to me—so mama santikaṃ gacchati.

Rule 12. Use of the present participle Adj.

Ram knows the boy reading a book—Rāmo potthakaṃ paṭhamānaṃ dāraṃ jānāti.

Paṭhamānaṃ—a participle adj, qualifying 'dāraṃ.'

Rule 13. Use of a passive perfect participle, e.g. A fruit is given—Phalaṃ dinnaṃ—dinnaṃ is a participle adj., and qualifies phalaṃ.

Rule 14. Use of a future passive participle e.g. The book is to be read—Potthakaṃ paṭhitabbaṃ, Paṭhitabbaṃ is a participle adj, and qualifies potthakaṃ, Is to be, ought to be, is fit to be, must be done or undone—may be expressed by it.

Rule 15. An adverbial clause can be translated into any form of the absolutes, and the meaning of the clause remains the same, e.g. when Rāhula was seeing a boy.

(i) Loc. absolute—Rāhule dāraṃ passante.

(ii) Dat. and gen. absolutes—Rāhulassa dāraṃ passantassa,

(iii) Nôm. absolute—Rāhulo dāraṃ passanto.

Rule 16. When “kim” is used to express the idea of “what use” and “what good,” किं आसे वाय the person is put in the dat., and the verb, and the thing in the inst. e.g. What good is there to Gopā (f) by living—
Kim Gopāya jīvitena.

(i) Yena—tena. Yena sādhu naro atthi tena Nimi (f) gacchati—Where Nimi goes there the honest man is.

(ii) ‘Yo’ naro idha āgato ‘so naro hato—The man who comes here is killed.

Rule 17. Where there is ‘used to’ meaning ‘habit’ the verb takes the present tense, e.g. Rāma used to rise—Rāmo pabujjhati.

Rule 18. Direct and indirect narration.

General rule :—‘Iti’ is shortened into ‘ti,’ and it is largely used for the direct narration. Āha is singular, and āhaṃsu is its plural form. It is used with a third person or persons in the sense of historical present.

(i) The verb of a narration is generally put at the end of inverted comas, (“ ”) e.g. Nimi says, “I know him” Nimi ‘ahaṃ taṃ jānāmi,’ ti vadati.

(ii) But the verb may also be used before the narration e.g. Māyā knows, “There is a market in the village.” Māyā, “hoti gāme āpaṇo” ti jānāti.

(iii) If the last words ends in ‘ṃ,’ the ‘ṃ’ is changed into ‘n’ before ‘t’ of ‘ti’ e.g. Āsā said, “I cooked rice” Āsā “ahaṃ bhattaṃ pacin” ti āha.

(iv) The verb upon which the narration depends

is sometimes understood, e.g. Gopā said, "men are killed"—Gopā "narā hatā" ti āha.

(v) The last syllable of a narration must be long. If it is not long, it is made long, e.g. Rānula said "I know him,"—Rāhulo "ahaṃ taṃ jānāmī" ti āha. 1st. pers. sing. takes "mi" in the present tense, but is changed into "mī" according to the rule of narration.

Rule 19. Sace, and ce both mean 'if,' but their uses are different, e.g.

(i) Sace Gopā gacchati.

(ii) Gopā ce gacchati.

'Sace' is put before the subject, whereas 'ce' put after a subject.

Rule 20. Pana—But, It is put just after a subject, e.g. So pana sādhu—But he is honest.

Rule 21. Where there is more than one finite verb, turn all the verbs into gerund,—except the last one, e.g. Nimi plays, reads and goes to the school—Nimi kīḷitvā paṭhitvā viyyālayaṃ gacchati.

Rule 22 May, might, and must—are expressed by optative.

Rule 23. So, sā and taṃ are used as demonstrative adjectives, e.g.

That boy so dārako.

That girl sā dārikā.

That fruit taṃ phalaṃ.

Rule 24. Add "e" before so, sā and taṃ, and they

then express the idea of the demonstrative adj.—
“this” :—

This boy	eso dārako,
This girl	esā dārikā.
This fruit	etaṃ phalaṃ.

Rule 25. Accayena—After the death of, e.g. Siva wept after the death of Sati, e.g. Satiyā accayena Sivo rodi—accayena takes the gen.

Rule 26. ‘To be’ may be used to express the idea of possession, the possessor is put in the dat. I have a book—Mama potthakaṃ atthi.

Rule 27. Paṭṭhāya—since, from and after, sandhāya—Concerning, sañcicca—intentionally, asallakkhetvā—unwares, ādāya—with, paṭicca—on account of, ṭhapetvā—except, are used prepositionally.

Rule 28. Habit, custom and general truth are expressed by the present tense, e.g.

General truth—Narā maranti—Men die.

Customs—Bhikkhu sīlaṃ ācarati—A monk practises virtue or moral law.

Rule 29. The present tense is sometimes used to express futurity, e.g.

Kiṃ karomi—What shall I do ?

Rule 30. The optative expresses probability (i), capability (ii), fitness (iii) consent or permission (iv) command (v) wish (vi) and condition (vii) e.g.

(i) Probability—Rāmo gaccheyya—Rama may go.

(ii) Fitness—So potthakaṃ paṭheyya—He should read the book.

(iii) Wish—Ahaṃ tassa dhanam dadeyyāmi—I would give him wealth.

(iv) Tvaṃ na gaccheyyāsi—Do not go.

(v) When it expresses condition “ce,” or “sace” or “yadi” is usually put before it. Sace sā paceyya ahaṃ bhattaṃ khādissāmi—If she cook, I shall eat rice.

(vi) Consent—Tvaṃ idāni gaccheyyāsi—You may go now.

Imperative :—

Rule 31. (a) It expresses entreaty (অনুরোধ), blessings (আশীর্বাদ), and command, e.g.

Entreaty—Deva, dhanam dehi—Lord, please give wealth.

Blessings—Vassasatamjīva—May you live a hundred years.

(b) ‘To be—Hoti, in imperative 3rd pers, sing, is always used idiomatically, and means “very well, e.g, Hotu, ahaṃ jānissāmi—Very well, I shall see.

Rule 32. va=eva. If it is put after a gerund, it means “as soon as.” Taṃ vacanaṃ sutvā va—As soon as he heard that word, (b) It is also used to emphasize the idea expressed by a word, e.g. idani eva—Just now,

Rule 33. When Api, or pi is put after a gerund, it means although. So pahūta-dhanam labhitvā pi asu-

khī ahosi—Though he got enough wealth, he was unhappy,

Rule 34. Uses of 'Na'—Not.

(i) When used with an optative, 'na' is used to express prohibition, e.g. Na hatthi-sālaṃ gaccheyya—let him not go to the elephant-shed.

(ii) 'Na' may form the first part of a compound, e.g. nāgamaṇaṃ = Non arrival,

(iii) Two negatives make an affirmative, e.g. Bheriṃ na na vādeyya—Not that he may not beat the drum (he may therefore beat the drum).

(iv) 'No' conveys the same idea as 'Na' does. No jānāti—He does not know.

(v) 'No' followed by 'Na' expresses a strong affirmation. No na dhameyya—he should surely blow.

Rule 35. Uses of interrogation.

(i) Api, when used in interrogation, is always placed first in the sentence, e.g. Api deva, ambhakaṃ jānāsi. Do you, sir, know our teacher?

(ii) Api followed by nu kho, it expresses a very emphatic interrogation—Api nu kho koci upaddavo hoti—well, have you any cause of distress?

(iii) Preceded by na, it expresses emphatic interrogation, e.g. na nu ahaṃ yodho—Am I not a warrior?

(iv) Verb is also put first in a sentence to express the idea of interrogation e.g. Socāsi upāsaka—Grieve thou, lay devotee?

Rule 36. Yeva is put after a verb, and then it means 'To continue,' e.g. Kathenti yeva. They went on talking.

Rule 37. (i) Attho—Need, want, takes the inst. of the object wanted, and the dat. of the person, e.g. Rāhula wants happiness. Rāhulassa (dat.) sukhena (inst.) attho.

(ii) Adjectives in the comparative degree take the abl. Ramā (f) is better than Umā (f). Ramā Umāya seyyo.

(iii) Varaṇ means better, and is used with the abl. e.g. A flower is better than a grass—Pupphaṃ tiṇato (tiṇā) varaṇ.

(iv) When "the better of two" is to be expressed the gen. is used with the positive degree, e.g. Of you two who is the better—Tumhākaṃ dvinnam ko bhadda-ko.

(v) To be eager, and happy—govern the loc. and the ins. e.g. ñānasmīṃ ussuko or ñānena ussuko.

Rule 38. Uses of bhavissati and bhavissanti:—

(i) Bhavissati, and bhavissanti mean assertion, i.e. 'must be,' e.g. Umā (f) must be honest—Umā sādhuṃ bhavissati.

(ii) They also mean 'cannot be' when 'na' is put before them, Buddha cannot be a thief—Na Buddho coro bhavissati.

Rule 39. A clause with *sace*, or *ce* is put before the principal sentence, e.g. *Sace Rāmo gacchissati ahaṃ pi gacchissāmi*—If Rama go, I too shall go.

Rule 40. When the subjects are of different persons, the verb is put in the plural number, but it must agree in person with the subject put just before it.

In Pāli the third person is put first, the second person next, and the first last.

Rule 41. Adverbs of time always come first in a sentence, i.e. *ekadivasaṃ so gato*—one day he went.

Rule 42. Substitute of a noun or of a pronoun may be of a different gender, i.e. *Body is the temple of diseases*—*bondi rogānaṃ cetiyaṃ*.

COMMON ERRORS.

COMMON ERRORS are committed in nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, idiom, and order of words. To avoid such mistakes possible directions are given below :—

1 Incor. *Sattamadivasa/rājā bhavissati.*

Cor. When it means a certain point of time, it takes the 7th case-ending—*Sattamadivase.*

2 Incor. *Attam maṃ ruccati.*

Cor. ✓ *Ruc* always takes the 4th case-ending—*mama.*

3 Incor. Sambuddhāya namassitvā ekamantaṃ
aṭṭhāsi.

Cor. ✓Nam (to pay honour to) takes the 4th
case-ending. So the sentence is correct.

4 Incor. Bhattaṃ mayi na ruccati.

Cor. Mama.

5 Incor. Hiyyo tassa rañño putto taṃ bhikkhuṃ
pañcāni phalāni adāsi.

Cor. ✓dā (to give) takes the 4th case ending—
tassa bhikkhussa pañca.

6 Incor. Dehi maṃ pānīyāṃ.

Cor. Mama.

7 Incor. Bhikkhuṃ cīvaraṃ detha.

Cor. Bhikkhussa.

8 Incor. Idāni mama gantuṃ vaṭṭati.

Cor. Vaṭṭati (ought to) is used with the 3rd case-
ending—mayā.

9 Incor. Kiṃ me jivitaṃ.

Cor. Me jivitena.

10 Incor. Kassa saddhiṃ āgat' ti.

Cor. Saddhiṃ takes the 3rd case-ending. Kena
āgato'si.

11 Incor. Tassa saddhiṃ gamissāmi.

Cor. Tena.

12 Incor. Dhiratthu jāti.

Cor. Dhiratthu (to cry shame upon) takes the
objective case—jātiṃ.

13 Incor. Idaṃ satthā upāsakassa ārabba kathesi.

Cor. Upasakaṃ, Ārabba takes the acc.

- 14 Incor. Tava kāyā suvaṇṇavaṇṇo.
Cor. Suvaṇṇavaṇṇā.
- 15 Incor. Tumhe kuto āgato.
Cor. Āgatā.
- 16 Incor. Rājā Dasarathassa catassa puttā ahosi.
Cor. Cattāro, ahesuṃ.
- 17 Incor. Tassa tayo puttā cattāro kaṇṇā ahesuṃ.
Cor. Catasso.
- 18 Incor. So dārikā bhikkhusaṅghassa annadānaṃ
deti.
Cor. Sā.
- 19 Incor. Tasmim uyyāne tīni rukkhā atthi.
Cor. Tayo, rukkhā santi.
- 20 Incor. Ahaṃ ovādavasena vādāma.
Cor. Vadāmi.
- 21 Incor. Ko jānāmi kiṃ bhavanti.
Cor. Jānāti, bhavati.
- 22 Incor. Bhaddha, tava vacanaṃ hontu.
Cor. hotu.
- 23 Incor. Sā kujjhitvā palāyimsu.
Cor. Palāyi.
- 24 Incor. Mayaṃ dārakaṃ passāmi.
Cor. Passāma.
- 25 Incor. Ahaṃ dve ambaphale khādi.
Cor. Khādim ; phalāni.
- 26 Incor. Tvaṃ duṭṭho'si nāhaṃ gacchāmi te
saddhim.
Cor. It is correct, because 'te' is the 3rd case
ending.

- 27 Incor. Tassa cattāro bhaginīyā abesuṃ.
Cor. Cattasso, bhaginiyo.
- 28 Incor. Passa sīlassa ayam phalaṃ.
Cor. Idiomatically it is correct. but grammatically it should be idaṃ.
- 29 Incor. Atthi jambudīpa-gāmikā ?
Cor. Idiomatically it is correct, but grammatically it should be santi.
- 30 Incor. Samma, mā pāṇaṃ haneyya.
Cor. Hana.

PROSODY

Prosody deals with the laws of versification.

A short syllable is called Lahu.

A long syllable is called Garu.

A Gāthā means a stanza.

A quarter verse or the 4th part of a stanza is called a Pāda.

Gaṇa means a foot.

A vaṇṇa is a syllable in a Pāda.

A short syllable = ∪

A long syllable = —

A foot of two long syllables = ga + ga or gā.

A foot of two short syllables = la + la or lā.

4 types of a dis-syllabic foot :—

Pāli.	Syllables.	Englsh.
la, la or lā	= ∪ ∪	Pyrrhic.
ga, ga or gā	= — —	Spondee.
la, ga	= ∪ —	Iambus.
ga, la	= — ∪	Trochee.

The aṭṭha gaṇa or 8 syllable foot :—

Pāli.	Syllables.	English.
ma =	— — —	Molossus.
na =	— — —	Tribrach.
bha =	— — —	Dactyl.
ya =	— — —	Bacchic.
ja =	— — —	Amphibrach.
sa =	— — —	Anapaest.
ra =	— — —	Cretic.
ta =	— — —	Antibacchic.

The short vowels = a, i and u.

The long vowels = ā, ī, u, ē, o.

There lies a double consonant before 'a' or 'i' or 'u.' and 'o' or 'i' or u is then prosodically long, e.g. cakkāṇṇa, the first and the second 'a' in cakkāṇṇa is long, as 'kk' and 'ñc' are put before 'a.'

Short vowels before ṃ is long, e.g. saccaṃ—the 'a' before 'ṃ' is long.

The anuṭṭhubha metre is generally used. It has pādā of 8 syllables.

There are five varieties ;—

1. Citrapadā, — — — | — — — | — —
2. Vijjummālā, — — — | — — — | — —
3. Māṇavakaṃ, — — — | — — — | — —
4. Sāmaṇikā, — — — | — — — | — —
5. Pāmāṇikā, — — — | — — — | — —

Citrapadā :—

Satyakulapparacandaṃ
Tittiyapannakavinandaṃ
Sañcanapañcadinandaṃ
Sādhunamesamanandaṃ

Vijjummālā :—

Jāle Buddhā vijjabbhute
Loke dhammaṃ loke niccaṃ
Mohaddhittaṃ hitvā sattā
Pattā santaṃ yogakkhemaṃ

Sāmaṇikā :—

Ānanena te muninda
Tulya minna sobhadāni
Locanena keravāni
Tosate samokkhatāye

Pāmāṇika :—

Sarorupā muninda te
Sasāmi vaṃsajattānaṃ
Paṭicca sampatitīyā
Itivade padassitā.

The 'tuṭṭhubhaṃ' metre is also important. It has pādā of 11 syllables.

There are 11 divisions—

Two of them, i. e. indavajirā, and upavajira are discussed here :—

- (i) Indavajirā, — — — | — — — | — — — | — —
(ii) Upavajirā, — — — | — — — | — — — | — —

Indavajirā :—

Satthābhajiketumalaṃ phalaṃ vā
 Satthussa dattaṃ pavaraṃ puramva
 Rājā va jeta samadantakatthaṃ
 Neta va satthā nayano citatthaṃ

Upajāti is a mixture of indavajirā, and upavajirā.
 There are 14 varieties of them.

If 'i' stands for indavajirā, and 'u' stands for upavajirā we have

- | | | |
|-------------|--------------|-------------|
| 1. i u u u | 2. u i i i | 3. i i u i |
| 4. u u i u | 5. i u i u | 6. u i u u |
| 7. i i i u | 8. u u u i | 9. i i u u |
| 10. u u i i | 11. u i u i | 12. i u i i |
| 13. i u u i | 14. u i i u. | |

Vatta.

A vatta is a stanza whose metre is governed by the number, and arrangement of syllables in each verse or quarter. Again Vattas are divided into 3 classes, e.g.

(a) Sama vatta.

The component verses are all similar in it.

(b) Addha sama vatta.

Alternate verses are alike in it.

(c) Visama Vatta.

The component verses are all dissimilar in it.

Scheme of scansion.

— —	— —	— —	— —
y a d ā	a h a ṃ	k a p i	ā s i ṃ
— — — —	— —	— —	
N a d ī k ū l e	d a r i	s a y e	
— — —	— — — —	— — —	
P i l i t o	s u ṃ s u m ā r e n a		
— — —	— — — —	— — —	—
G a m a n a ṃ	n ā l ā b h ā m i	' h a ṃ.	

Vetāliya.

The first, and the third verses of this metre must contain 6 syllabic instants, and the second, and the fourth eight each followed in each case by a ra-gaṇa (— — —), and a short and long syllables (— —)

i.e. 6 : 8+ — — — —

6 : 8+ — — — —

Scheme of scansion.

— — —	— — — —	— — —
u d a k a ṃ	h i n a y a n t i	n e t t i k ā
— — — —	— — — —	— — —
u s u k ā r ā	n a m a y a n t i	t e j a n a ṃ
— —	— — — —	— — —
D ā r u ṃ	n a m a y a n t i	t a c c h a k ā
— — —	— — — —	— — —
A t t ā n a ṃ	d a m a y a n t i	p a ṇ ḍ i t ā

THE ARTICLES.

The *articles*.—The adjectives 'a', or 'an' and 'the' are called articles.

Rule 1. 'An' or 'a' is used with a noun, when we do not speak of any particular person or thing. 'Eko,' one, and ekacce 'a certain' are used to express the sense of the indefinite article.

Rule 2. 'The' is used with a noun when we speak of any particular person or thing. 'Eso'—this, 'so'—that, are used to express the sense of the definite article.

N.B.—Though the indefinite or the definite article is put before a noun, it may be thus translated :—A goat or the goat—ajo.

VARIOUS FORMS OF NUMERAL SENSE
WHEN USED ADVERBIALY.

Rule 1. Distributive adverbs are formed, when suffix 'so' is added to numerals e.g. Čha + so—chaso, six by six.

Rule 2. 'Khattuṃ' gives multiplicative sense, when numerals take it after them, e.g. Tikkhattuṃ—thrice.

Rule 3. Dhā is a suffix, (i) It is added to a few adjectives. (ii) It is also added to adverbs when it means 'once', 'times', and 'fold,'

Examples of (i)

Anekadhā—more than one way.

Bahudhā—in various ways.

Examples of (ii)

Dvidhā—in two ways. Ekadhā—once.

Rule 4. 'Ya' and 'Ka' are the two suffixes. Add them to numerals. Words formed thereby give collective, and adjectival sense, e.g.

dvi+Ka, a pair, svaya, a couple, catukka, a collection of four things.

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ERRATA.

Page	Line	Incorrect	Correct.
1	5	Exercies	Exercises.
3	26	Subject of	Subject to.
24	19	the second next, the third last	the second next. the first last
124	20	Neutor	Neuter.
116	21	Atthagam suriya	Atthaigata suriya.

A MANUAL OF PĀLI TRANSLATION.

CHAPTER I.

SECTION I

EASY EXERCISES FOR BEGINNERS VOCABULARY.

Masculine nouns declined like NARA-MAN.

Deva—God.

Sīha—Lion.

Aja—Goat.

Miga—Deer.

Sakupa—Bird.

Dāraka—Boy.

Āhāra—Food.

Āloka—Light.

Ākāra—Shape.

Gāma—Village.

Asa—Horse.

Soṇa—Dog.

Dosa—Anger.

Sara—Lake.

Mitta—Friend.

Vānara—Monkey.

Ākāsa—Sky.

Ovāda—Advice.

Kesara—Hair.

EXAMPLES

1 From a god—Devā. 2 In a village—Gāme. 3 Oh God—Deva. 4 For a goat—Ajassa. 5 By a dog—Soṇena. 6 The boy's—Dārakassa. 7 Friend (acc.)—Mittān. 8 In lakes—Saresu. 9 By boys—Dārakehi. 10 Birds (acc.)—Sakūṇe.

EXERCISE A

Translate into Pāli.

- 1 In a lake. 2 For a monkey. 3 From villages.
4 Friends'. 5 Boys' anger. 6 By lions. 7 A deer (acc).
8. Of a god. 9 For the birds. 10 On the horses. 11 For
food. 12 From lights. 13 Lion's shape. 14 In the sky
15 With advice. 16 Lions' hair.

VOCABULARY

Masculine nouns declined like NARA-MAN

Dipa—Island.	Kāka—Crow.
Sagga—Heaven.	Māna—Pride.
Putta—Son.	Āpaṇa Market.
Magga—Road.	Vihāra—Monastery.
Kumāra—Prince.	Samudda—Ocean.
Khagga—Sword.	Cammakāra—Cobler.
Khura—Razor.	Nāda—Roar.
Cora—Thief.	Ālaya—House.
Kāla—Time.	Kosala—Name of a country.
Vāṇija—Merchant.	Nara—Man.
Amba—Mango.	Gāma—Village.

EXAMPLES

Translate into Pāli.

- 1 An island in the ocean—Samudde dipo. 2 The
merchants in a market—Āpaṇe vāṇijā. 3 The sons of a
thief—Corassa puttā. 4 For a horse in a market—Āpaṇe
assassa. 5 From the boys in a village—Gāme dārakhi.

EXERCISE B

Translate into Pāli.

- 1 The mangoes on a tree. 2 The crow in an island.
 3 From the boys of a man. 4 By the son of a friend.
 5 From merchants in the markets. 6 By the anger of
 gods in heaven. 7 From the boy of a friend in a village.
 8 Merchants' sons on the road. 9 Cobler's dog in a
 village. 10 From the goat of a village. 11 With the
 swords of a prince in Kosala. 12 for the cobblers' razor.
 13 Roar of a lion in a house.

General Rules for Beginners.

Present Tense.

Third Person only

Singular	Plural	
Ti	nti.	
Roots	Verbal bases	English meanings
Bhū	Bhava	Bhavati—Be or is.
Labh	Labha	Labhati—Gets.

Rule 1

A verb agrees with its nominative in number and person, e. g., a boy gets—Dārako labhati.

Rule 2

Transitive verbs govern the accusative, e. g., a boy gets a mango—Dārako ambam labhati.

Rule 3

If a noun which is used for the subject is put after "to be," the noun takes the same case as the subject of "to be", e. g., the boy is a pupil—Dārako sisso bhavati, sisso is used for the subject, Dārako.

Rule 4.

The words of a sentence are arranged thus :—

i. In a sentence the subject is put first, and the finite verb last.

ii. If a noun or a pronoun in possessive case relies on the subject, the dependent noun or the pronoun is placed before the subject, e.g., boy's friend—Dārakassa friend.

iii. If an adverb or a prepositional phrase relies on a verb, the dependent word is put before the verb e.g. boy's friend is in the house—Dārakassa mitto ālaye bhavati. "In the house" is a prepositional phrase which is put before the verb bhavati. See the sentence arranged below :—
Boy's friend in the house is—Dārakassa mitto ālaye bhavati.

VOCABULARY

Masculine nouns declined like NARA—MAN.

* Bāla—Boy.	Dāsa—Servant.
Suka—Parrot.	Sāvaka or } —Disciple. sissa. }
Sikkhaka—Teacher.	Rukkha—Tree.

1 The boy gets a crow—Dārako kakam labhati.

2. There are teachers in a house—Ālaye sikkhakā bhavanti.

3. There is a bird on the tree—Rukkhe sakum bhavati.

4. The servants get mangoes—Dāsā ambe labhanti.

N.B.—There is a boy in the house = A boy is in the house. So "there" is not to be translated.

EXERCISE 1.

Translate into Pāli.

1. The boy gets a parrot. 2. There are servants in a house. 3. There is a market in a village. 4. Friends get mangoes. 5. There are thieves in a house. 6. The merchants get razor. 7. There are gods in heaven. 8. Pupils get crows. 9. There are men in the islands. 10. There are teachers in a market. 11. There is a prince in Kosala. 12. There are servants in the monastery. 13. There are parrots on the trees. 14. There are cobblers in a village.

Some more verbs.

Passa -- See.

Hasa—Laugh.

Paca—Cook.

Vasa—Live.

EXAMPLES.

1. A thief laughs from a tree—*Coro rukkhasmā hasati.*

2. The boys see a sword in a house—*Dārakā ghare khaggaṃ passanti.*

3. The man gets a bird on the tree—*Naro rukkhe sakupaṇi labhati.*

4. Servants see a parrot on the tree—*Dāsā rukkhe sukam passanti.*

EXERCISE 2

Translate into Pāli.

1. A man gets birds in Kosala. 2. Princes see an island in the ocean. The sons of a thief live in a house.

4. Boys get a crow from the teacher. 5. Friends live in a house. 6. Servants see parrots on the tree. 1. Disciples live in a village. 8. There are birds on a tree in the island. 9. There are islands in an ocean. 10. Disciples cook for the teacher. 11. There is a road in a village. 12. Sons see the prince of Kosala. 13. The cobbler sees a lion in the field. 14. Servants get a dog for the prince.

Vattamānā—Present tense.

Singular.	Plural.
3rd Pers. ti	nti
2nd Pers. si	tha
1st. Pers. mi	ma

√bhū—To be.

- | Singular. | Plural | |
|---------------------------|-------------------------|---------------|
| 3. { So bhavati—he is. | Te (mas.) bhavānti | } — they are. |
| { Sā bhavati—she is. | Tā (fem.) bhavanti | |
| { Tam bhavati—it is. | Tāni (neut.) bhavanti | |
| 2. Tvaṃ bhavasi—thou art. | Tumhe bhavatha—you are. | |
| 1. Ahaṃ bhavāmi—I am. | Mayaṃ bhavāma—we are | |
- √pac—to cook, √thā—to stand. √dā—to give.
 √labh—to get, √dis—to see, are conjugated like √bhū.

N.B.—Bhava, labha and the like are called verbal bases, and they end in ‘a’ which is long before the endings mi, and ma.

EXERCISE 3

Translate into Pāli.

1. He is a friend of the prince of Kosala. 2. They get a bird from the teacher. 3. She cooks for the boys.

4. We laugh in the house in a village. 5. She lives at a village. 6. You are the disciples of a teacher. 7. You see a light in the village. 8. They get a deer from the field. 9. We see the friend of a servant. 10. They live in a village. 11. I cook food for the teachers. 12. She sees a lion on the road. 13. You get a light from a servant. 14. I am a boy.

The Aorist—the Past and Present Perfect tenses.

Singular.		Plural.
3rd Pers.	i.	im̐su.
2nd Pers.	i.	ittha.
1st Person	im̐.	imhā.
Bhava—be.		

	Singular.	Plural.	
3	{ So bhavi—he was.	Te bhaviṃsu	} ---they were.
	{ Sā bhavi—she was.	Tā bhaviṃsu	
	{ Tam bhavi—it was.	Tāni bhaviṃsu	
2	Tvam bhavi—thou wast.	Tumhe bhavittha—you were.	
1	Aham bhaviṃ—I was.	Mayam bhaviṃhā—we were.	

EXERCISE 4.

Translate into Pāli.

1 She cooked rice in the house of a boy. 2 They got a razor from the servant. 3 We lived in the house in a village. 4 You were the friends of a teacher. 5 They saw crows on the tree. 6 She got a bird from the man. 7 They got mangoes from the prince. 8 Men cooked for the princes. 9 There were crows on the tree. 10 There was a monkey in a village. 11 Thieves saw swords in a market. 12 Servants saw a monkey in the tree. 13 The

merchants got a road to heaven. 14 There was a disciple in the house of a teacher.

Future tense—bhavissati.

Singular.		Plural
3rd Pers.	issati.	issantī
2nd Pers.	issasi.	issatha
1st Pers.	issāmi.	issama

Bhava—"be"

	Singular.	Plural.	
3	So bhavissati—he will be.	Te bhavissanti	} —they will be.
	Sā bhavissati she will be.	Tā bhavissanti	
	Tam bhavissati—it will be.	Tāni bhavissanti	
2	Tvān bhavissasi—thou will be.	Tumhe bhavissatha—	} you will be.
1	Ahañ bhavissāmi—I shall be	Mayañ bhavissāma—	} we shall be

VOCABULARY.

Mas. nouns declined like NARA—MAN.

Pāhuṇa—Guest.

Pabbata—Mountain.	Bhatta-kāra—Cook.
Gopāla—Cowherd.	Amacca—Minister.
Tacchaka—Carpenter.	Kamma-kāra—Labourer.
Purohita—Priest.	Vanacārika—Forester.
Kappaka—Barber	Nāḷikera—Cocoanut.
Sūkara—Pig.	Dāyaka—Donor.
Majjāra—Cat.	Goghāta—Butcher.
Issara—Master.	Kumbhakāra—Potter.
Pāṭha—Lesson.	Kokila—Cuckoo.
Panthika—Traveller.	

A Manual of Pāli Translation.

VOCABULARY.

Verbs.

Khādati—Eats.	Kājati—Koo-Keos.
Duhoti—Milk-.	Dapālati—Punishes.
Kipāti—Buys.	Gāyati—Sings.
Pasamsati—Praises.	✓Supati—Sleeps.
Khanati—Digs.	Paṭhāti—Reads.
✓Tacchati—Polishes.	✓Ovadati—Advises.
✓Sammati—Ceases.	Dhāvati—Runs.
	Vadhati—Kills.

Rule 1. 'With' is a preposition, and in Pāli it means 'saha' or saddhim. It governs the instrumental, and is generally put after the word governed by it, e. g., the donor lives with him—Dāyako tena saha vasati.

Rule 2. In Pāli "not" means 'na', and is usually put before the verb, e. g., the traveller does not sleep—panthiko na supati.

Rule 3. 'Nu' conveys the sense of interrogation, i. e., it is used in asking question, and is generally put second in a sentence e. g., does the guest eat—pāhuṇo nu khādati ?

Rule 4. Verbs of motion, ✓gam, ✓vis, take the accusative instead of the locative, e. g., he goes to the house—So gharāni gacchati.

EXERCISE 5 A

Translate into Pāli

1. The cuckoo will shout koo, koo on the tree. 2 Donors will praise the priest of a village. 3 I shall read the lesson. 4 Foresters will see pigs in the island. 5 The barber will buy a razor from the market. 6 The minister will punish a thief. 7 The cowherd will milk goats. 8 We shall sing in the house. 9 You will dig a lake. 10 Priests will advise the pupils. 11 The thieves will run from the monastery. 12 The carpenter will polish a tree of the masters. 13 Travellers will get food for the guest. 14 The cook will kill a bird in the mountain.

EXERCISE 5 B

Translate into Pāli

They will sleep in a market. 2 He lived with the minister. 3 The traveller did not take food in the house of the donor. 4 Foresters killed a deer on the mountain. 5 I shall not sing on the tree. 6 We shall not read the lesson. 7 The master killed a cat with a sword. 8 He will get mangoes from the trees. 9 They get razors from the barbers. 10 The potter will cook for the master. 11 Labourers dug a lake in the mountain. 12 Carpenters bought cocoanuts from the merchants. 13 Cats went to the house. 14 Ministers got food from the priest.

EXERCISE 5 C

1. Does he go to the market in a village? 2 Will the teacher get mangoes from the boys? 3 Did the

potters buy goats from the butcher ? 4 Shall we be with the teacher in the house ? 5 Did the cat see birds on the tree ? 6 Will the donor advise the barber ? 7 Did the pupils read the lesson at home ? 8 Does a guest praise the traveller ? 9 Did the cowherd milk a goat ? 10 Will the merchants buy birds from the market ?

Declension of Personal Pronouns :—

(1) Ahaṃ—‘I’. Vide at page 44. Grammar.

(2) Tvaṃ—‘thou’. Vide at page 44. Grammar.

VOCABULARY

Mas. nouns declined like Nara—man.

Gimha—Summer.

Nigama—Small town.

Cāga—Sacrifice.

Niraya—Hell.

Roga—Disease.

Lekha—Letter, writing.

Ādāsa—Mirror.

Kāya—Body.

Aṁsa—Shoulder.

Kiṅkara, }
dāsa. } —Servant.

Vaṁsa—Bamboo.

Gijjha—Vulture.

Patta—Bowl.

Maccha—Fish.

Samāṇa—Monk.

Vihāra—Monastery.

VOCABULARY

Verbs

Cajati—Forsakes.

Harati—Carries.

Nāseti—Destroys.

Uppajjati—Arises.

Patati—Falls.

Sikkhati—Learns.

Vaṇceti—Deceives.

Dhameti—Blows

EXERCISE 6

Translate into Pāli.

1. They get a mirror from me. 2 He will buy a bowl for the monks. 3 You will go to hell. 4 Disease arises in my body. 5 Pupils learn writing from their teacher. 6 Cooks got mangoes from us. 7 They deceive us. 8 I shall destroy your house. 9 Your guest will buy a mirror from me. 10 My friends will not forsake you. 11 He fell from the mountain. 12 They destroy our small town. 13 In summer servants carry bamboos from the mountain for us. 14 There were fishes in an ocean

3 So—'He' Vide at page 45. Grammar.

VOCABULARY.

Adverbs.

Kinu—How.	Isam—A little.
Āma—Yes.	Kvacit—Seldom.
Kim—Why.	Sakim—Off-hand, at once.
Ajja—To day.	Khippam—Soon, fast.
Hiyyo—Yesterday.	Ciram—Long.
Sve—To-morrow.	Yadā—When.
Kuhim—Where.	Tāttha—There.
Idha—Here.	Idāni—Now.
Tadā—Then.	

N. B.—An adverb can not be declined. Put it in a part of a sentence where it is suitable. There is no fixed rule for it, e. g., now my friend left the village—Idāni mama mitto gāmaṃ caḍi or mama mitto idāni gāmaṃ caḍi.

EXERCISE 7

Translate into English.

1 How will he go there ? Tomorrow my friend will come here from the small town. 3 Yesterday they saw a vulture on the tree. 4 Is he at home ? 5 Yes, he is at home. 6 Gods live long in heaven. 7 The deer runs fast in the mountain. 8 Monks laughed a little in the monastery. 9 off-hand the boy saw his friend. 10 They seldom learn their lesson. 11 Where is your master ? 12 To day he will go to a village. 13 Then we left the monastery. 14 Yesterday did you see a fish in the lake ?

EXERCISE 8.

1. Did you take your food at home ? 2. Yes, we took. 3. Did they write a letter there ? 4. Yesterday did a disease arise in you ? 5. Now do you see a boy in the house. 6. Shall I buy a mirror there ? 7. Here the thieves deceive men. 8. Today the boys of my friend will buy fishes. 9. Where will you go ? 10. Thieves live long in hell. 11. Where did you learn writing ? 12. Tomorrow my sons will destroy the houses of the thieves. 13. Here are the trees. 14. The monkeys will leave them tomorrow.

Fem. noun in Ā

(1) Latā—Creeper, Vide at page 37. Grammar.

VOCABULARY

Fem. Noun in Ā.

Assā—Mare.	Mūsikā—Rat
Assa-sālā—Stable.	Senā—Army.
Kaññā—Daughter.	Nāvā—Boat.
Bhikkhā—Alms.	Gaṅgā—Ganges.
Viṇā—Lute.	✓Sahāyikā—Friend.
Vidhavā—Widow.	Sabhā—Meeting.
Āsā—Hope.	Paricārikā—Maid servant.
Ghaṇṭā—Bell	✓Ūkā—Louse.
Sālā—Hall, room.	Kasā—Whipe.
✓Kulavā—Woman of a high family.	Kārā—Jail.
Pāṭhsālā—School.	✓Mettā—Friendship.
Chāyā—Shade.	Bhāsā—Language.
Bhariyā—Wife.	✓Paññā—Wisdom.
Velā—Time.	Mithilā—Name of a town.
Vālukā—Sand.	Gāthā—Verse.

VOCABULARY

Verbs.

Dhāvati—Runs	✓Sannipatati—Meets together.
Vādeti—Plays on.	✓Pariccajati—Gives up.
Caṇḍati—Forsakes.	✓Nisidati—Sits.
Pavisati—Enters.	Rodati—Weeps.
✓Yujjhati—Fights.	Vicarati—Walks, plies.
Āgacchati—Comes.	Bhāsati—Utters.

EXERCISE 9

Translate into Pāli.

1. The mare runs fast in the stable. 2. Daughters give alms. 3. The widow gives up hope. 4. There are bells in the hall. 5. There are women of high families in the school. 6. Rats enter the rooms. 7. The army fights today in Mithilā. 8. Boats ply in the Ganges. 9. The friends meet together in the meeting. 10. The maid servant sees a louse. 11. There are whips in the room of a jail. 12. The widows of Mithilā go to the hall. 13. My friends (fem.) ring the bell of a school. 14. His wife weeps for the daughters. 15. Widows do not play on a lute.

Declension of Sā—'She.'

EXERCISE 10.

Translate into English.

1. What is the time now—Idāni katamā velā hoti ?
2. Her daughters sang in the meeting. 3. Their friends (fem.) sleep in the hall. 4. There are sands in the Ganges. 5. Your wife brought my bells. 6. The daughters of the widow learn language in the school. 7. Times come fast. 8. There are no rooms in the jail. 9. The woman of a high family punishes a maid servant with the whip. 10. Yesterday our daughters came by a boat. 11. My wife goes to Mithilā for alms. 12. Tomorrow they will buy mares for us. 13. There are no whips in the stable. 14. The friends of my wife utter a verse in the meeting.

Neuter Nouns in 'A'.

(a) Phala—'fruit' Vide at page 41. Grammar.

(b) Taṃ—It, Vide at page 46. Grammar.

VOCABULARY

Potthaka—Book.	Maṃsa—Flesh.
✓Mūla—Price.	Hita—Benefit.
Dhana—Wealth.	Pāpa—Sin.
Sukha—Bliss.	Vana—Forest.
Haṭṭha—Hand.	Uyyāna—Garden.
Dāna—Charity.	Yāhāna—Chariot.
Dukkha—Pain.	✓Valāha—Cloud.
✓Nalāṭa—Forehead.	Vana bhojana—Picnic.
Khetta—Field.	
Sihala—Ceylon.	Paṅka—Mud.
Byañjana—Curry.	Jāla—Net.
Nagara—City.	✓Paduma—Lotus.
Aṇḍa—Egg.	Visa—Poison.
Puppha—Flower.	✓Gīvara—Rag.
Phala—Fruit.	✓Vata—Rite.
Vana—Forest.	✓Tīra—Shore.
✓Uyyāna—Garden.	✓Sayana—Bed.
Tiṇa—Grass.	Bīja—Seed.
Ratana—Jewel.	✓Jita—Victory.
✓Patta—Leaf.	Vetana—Wages.
✓Khīra—Milk.	✓Jala—Water.
✓Uttāna—Rise.	✓Sāṭaka—Garment.
Patana—Fall.	

VOCABULARY

Verbs

Sajjati—Arranges.	✓Pabujjhati—Gets up.
✓Vivarati—Opens.	Atthi—Is or be.
Gaṇeyati—Counts.	✓Kilamati—Is tired.
✓Maddati—Shakes.	Nahāyati—Bathes.
Paṭigaṇhāti—Accepts.	✓Uपातुṭhāti—Helps. (4 L.S.)
Parikkhati—Examines.	Naccati—Dances.
Niddisati—Shows, indicates.	Pivati—Drinks.
✓Assāseti—Comforts.	Palobhetti—Tempts.
✓Āvaṇṇāti—Hates.	✓Paribhavati—Insults.
Ālikkhati—Paints.	✓Nivāseti—Puts on.
Khipati—Throws.	Uppajjati—Grows.
	Anubhavati—Feels.

Rule. 'Vim' means without. It governs the instrumental, and is put generally after the word governed by it, e.g., he does not eat without meat—So māṃsena vināha na bhuṇjati

EXERCISE II

Translate into Pāli

1 Clouds run fast in the sky. 2 The priest gave up sin. 3 The students of a school took their food in the garden. 4 My wife cooked curry for a picnic. 5 The brahmin makes a rite in the garden. 6 They weep for his pain. 7 The teacher examines the writing of a book in the town. 8 She gets charity from my daughter's hand. 9 Yesterday the son of a barber drank poison. 10 He puts

on a garment. 11 Now we shall buy fruits for him from the town. 12 Grass grows in the field. 13 The fisherman (bālisika,m) throws a net in the Ganges. 14 Goats eat the grass of a garden.

EXERCISE 12

Translate into Pāli

1. Today we bought eggs from the market. 2 He accepts the price of a book. 3 Today she will go to the garden for fruits. 4 The potters dug a lake in the forest. 5 Monks put on rags in the monastery. 6 They bought jewel from Ceylon. 7 There are sands on the bank of the Ganges. 8 Servants got wages from me. 9 She cooks curry in her house for the monks of a monastery. 10 We gave her the price of milk. 11 They insulted me on the road. 12 Carpenters paint the door of my teacher. 13 His forehead indicates his rise. 14 They helped him for my fall. 15 Without my friend I shall not take food in his house.

SECTION 2

EXERCISES SUITABLE FOR A LITTLE

ADVANCED STUDENTS

Rule 1. So, sā and tain are used as demonstrative pronouns.

So, sā and tañ —‘that.

- | | | | | |
|------------------------------------|-------|---|------------------------|-------------------------------|
| (i) | Mas. | { | So Naro—that man. | |
| Tena narena—by that man. | | | | |
| Tasmā narā—from that man. | | | | |
| Tesānañ narānañ—for those men. | | | | |
| (ii) | Fem. | { | Sā dārikā—that girl | |
| Tāya dārikāya— | | | { | by that girl or for that girl |
| | | | | or from that girl or of that |
| | | | | girl or in that girl. |
| (iii) | Neut. | { | Tañ phalañ—that fruit. | |
| Tāni phalāni—those fruits. | | | | |
| Tesānañ phalānañ—for those fruits. | | | | |
| Tasmā phalaśmā—from that fruit. | | | | |

• **Rule 2** Put ‘e’ before so, sā and tañ. Words thus formed mean ‘this’, e. g.,

Eso bālo—this boy.

Esā latā—this creeper.

Etañ phalañ—this fruit.

EXERCISE 1

Translate into Pāli.

1. From that. 2. By these servants. 3. For that boy.
 4. Of that bird. 5. In those villages. 6. This thief. 7.
 From those parrots. 8. For this teacher. 9. Mangoes of
 that tree. 10. For those thieves of the village. 11. From
 the man of Kosala. 12. By the monks of Ceylon. 13. By
 the servants of that prince. 14. Those disciples.

EXERCISE 2

1. This boy. 2. By the poets of Kosala. 3. For those
 sages of Benares (Bārāṇasī, f.). 4. From the ruler of that

town. 5 The trees in that road. 6 Those vultures on the tree. 7 For the monks of that monastery. 8 Those girls. 9 By the monkeys of that mountain. 10 From those mountains of Ceylon. 11 Those flowers of a man's garden. 12 The conches of this monastery. 13 From the waters of that lake. 14 By the servants of those teachers.

REFLEXIVE PRONOUNS.

Attā is a noun, and it means self or own.

Attan—'self' vide at page 31 Grammar.

EXAMPLES.

1. He himself sings in his own garden—so attā attano ujjāne gāyati. 2 He rises by himself—so attanā samijjhati.

IMPORTANT FEATURES.

(i) A plural idea may be idiomatically translated by the singular forms, e. g., men are the builders of their own fortune—narā attī attano sobhagga-niyantī

(ii) Sāmañ and sayañ can not be declined. They too mean self or own whether singular or plural, e. g., she herself cooks—sā sāmañ pacati. They themselves walk—te sāmañ vicaranti.

Pañcamī—Imperative Mood.

Singular	plural.
3rd. pers. tu	ntu.
2nd. pers. hi, a	tha.
1st. pers. mi	ma

3. Let the snakes fall ON THE TOP of a house—*Ahī gharassa UPARI patantu.*

4. The monkeys can get the fruits from the visitor—*Kapī atithismā phalāni labheyyuṇi.*

N.B.—Under, below, on the top. [11. R. S. (a)].

To—*Pati* (5. R. S.)

EXERCISE 3

Translate into Pāli.

1. The sun must be set. 2. Waves arise in the ocean. 3. The general should receive the highest gain, (*lābhagga*), and the highest fame (*yasagga*). 4. Body is the temple (*cetiya, n*) of diseases (*roga, m.*). 5. Rich men (*dhanikā*) can collect revenue. 6. There must be gems in the bed of an ocean (*samudda-gabbhe*). 7. The ruler would be kind to the poet. 8. The sages would know the beginning and end (*anta, m*) of a matter (*attha, m*). 9. Ministers can impose tax. 10. The house-holders daily (*devasikam*) worshipped woodnymph (*vana devī*).

EXERCISE 4

Translate into Pāli.

1. The panther would kill a goat. 2 The brahmins should encourage oblation. 3 The treasure looked bright. 4 The thunder bolts fell on the top of a tree (*rukkhassa upari*). 5 The infantry can not believe the enemies. 6 The carpenters polish a tree. 7 The servants would live under the tree. 8 The panthers walked on the top of a mountain. 9 The enemy would spoil his good character— (*Sabhāva, m.*). 10 An ocean gives rise to poetic inspira-

tion—(kavi bhāva). 11 The enemy should take off the hand from the fist.

RULE 1. Some verbs take two objects, e. g., he refers the matter to me—so *mañ atthañ ācikkhati*. I shall ask him a question—*ahañ tañ pañhañ pucchāmi*. The verbs *ācikkhati* and *pucchati* take two objects.

RULE 2. 'Ca' expresses the idea of a co-ordinate Conjunction 'and', i.e., it is used to connect words and phrases, e. g., the horse and the goat live together—*assa ajo sañvasanti*.

(i) A verb is determined according to the subject which is put just before the verb, and it takes the plural from.

The rule is applied where the subjects are of different persons, and are connected by CA, e.g. he. and I go—so *ca ahañ gacchāma*.

(ii) How to determine the order of the pronouns in a sentence, when they are connected by 'ca' ?

In Pāli the third person is put first, the second next, the ~~third~~ last, e. g., he, you and I shall cook—so, *tvañ, ahañ ca pacissāma*. Here the subjects are of different persons, and the verb which agrees in person with the subject nearest to it, takes the plural from

(iii) Weal and woe—*sukhañ ca dukkhañ ca*. Here *ca* is used twice to suit the sound. At option one 'ca' may be cancelled, e.g., *sukhañ, dukkhañ ca*.

RULE 3. *Pana*—'but' 20 R. S.

RULE 4. *Sace* or *ce*—'if' 19 and 29 R. S.

NOTE. If 'ce' is put after *m*, *m* changes into *ñ*, e. g., *mayam + ce = mayañce*

VOCABULARY.

Verbs.

Vissajjati—Answers.	Hanati—Kills.
✓Paṭijānāti—Recognises.	Nimantati—Invites.
Sajjati—Decorates.	Jānāti—Knows.
Pucchati—Asks.	Vivarati—Opens.
Yācati—Requests.	✓Luṇcati—Pulls out.
✓Ācikkhati—Informs, refers to.	Mucchati—Swoons.
✓Piṇsati—Crushes.	Kasati—Tills.
Anukarati—Imitates.	Saṅkhipati—Sums up.
Nigūhati—Conceals.	Uggirati—Vomits.

EXERCISE 5.

Translate into Pāli.

1. He and I asked the teacher a question. 2. She would vomit in the chariot (ratha, m). 3. Sum up the speech (vācā, f). 4. He, you and I should answer the questions. 5. They referred the matter (attha, m) to the prince. 6. She ought to invite me. 7. The boys of the village can imitate the writing of their teacher. 8. Her servants would pull out the trees from the garden in Kosala. 9. My friends helped me in my distress (āpadā, f). 10. The thieves of Taxila (Takḥhasilā, f) crushed the palaces (pāsāda, m) of a town. 11. She conceals the secret—sa rahassaṃ nigūhati.

EXERCISE 6

Translate into Pāli.

1. If he come, I shall invite him. 2. She swooned

in the dispensary (vejjasālā, f), 3. They read a moral lesson (nīti-kathā, f.) but I never heard it. 4. We shall go to the market, if they help us. 5. If you crush the temple, the monks will leave the monastery. 6. The disciples decorated the monasteries, but the thieves spoiled them. 7. They, you and I ought to invite the priest (ācariya, m). 8. The cultivators (kassaka, m) must till our ground (bhūmi, f). 9. She and I sang on the bank of a river (nadi-tīre). 10. They always opened the doors of the palace of the king of Mithilā, f.

CORRELATIVES AND THEIR USES:—

Yāva—Tāva	Till—Then.
Yathā—Tathā	As—So.
Yadā—Tadā	When—Then.
Yattha—Tattha	Where—There.

EXAMPLES.

‘Yāva’ āsā na gatā ‘tāva’ naro jivituṃ icchati—Till a hope does not die out then a man wishes to live.

(ii) ‘Yathā’ sikkhako ovadati ‘tathā’ sāvako ācarati—As a teacher advises so a student does.

(iii) ‘Yadā’ dhātī āgacchati ‘tadā’ daharo putto hasati—When the nurse comes then the baby boy laughs.

(iv) ‘Yattha’ nagaram atthi tattha vinicchayatthā-
na atthi—Where is a town there is a court.

EXERCISE 7.

1. The priests (upajjhāya) with their pupils went to

the forest, where (yattha) they ate fruits. 2. Tell the reason how (kiṃ) the matter was disclosed (Pākataṃ).

3. If they live in our village, they may die of a disease (Rogaṃ nissāya)—5. R. S. (b). 4. As my teacher takes rice, so we take rice. (17. R. S.). 5. Until Rāhula comes (till then), please wait for me. (31. R. S.). 6. When she goes out to walk, then I too go out for the same. (17. R. S.)

VOCABULARY.

ADJECTIVES

Bhadda or bhadra—Good.

Ucca—High.

Ñānī—Wise.

Madhura—Sweet

Hina—Low.

Kāṇa—Blind.

Dīgha—Long.

Vimala—Pure.

Kaṭuka—Bitter.

Taruṇa—Young.

Nava—New.

Rassa—Short.

Vāmana—Dwarfish

N. B.

Sītala—Cool:

Khuddaka—Small.

Niroga—Well.

Kusala, } Virtuous,
dhammika } pious.

Upakāra—Useful.

Nānāvidha—Various.

Nagga—Naked.

Kaṇha—Black.

Ittara—Base.

Uṇha—Hot.

Atimuduka—Very soft.

Dalidda—Poor.

Nāraka—Hellish.

(i) Adjectives.

2. R. S.

(ii) To be

26. R. S.

EXAMPLES.

1. There is a good man in the village. (a) Gāme

eko bhadro naro atthi or bhavati. (b) Gāme eko bhadra-naro atthi or bhavati.

2. Boys are naked—Bālā naggī santi or bhavanti.

3. She is black—Sā kaṇhā bhavati.

4. Rāhula has a horse—Rāhulassa asso bhavati. (v)
They have goats—Tesīnañ ajā bhavanti. (vi) I see a
dwarfish man on the road—Ahañ magge ekañ narañ
passāmi.

EXERCISE 8.

1. Good men help the poor of Benares (Bārāṇasī, f).
2. Her speech is sweet. 3. I bought a black goat from
the market. 4. They have new books in their school
(pāṭhsālā, f). 5. They had useful friends. 6. There
were various fishes in a lake. 7. Night is long in winter
(sisirakāla, m). 8. There were very soft fruits on the
trees. 9. She got a long rope (rajjū, f) from her son.
10. The prince had mean servants. 11. The shadow
(chāyā, f) of the tree will be cool. 12. In summer
(Gimha, m) the waters of a lake are hot. 13. She keeps
well—sā nīrogā bhavati. 14. The waters of a river is
pure. There are green (taruṇa) grasses on the field. 16.
Wise men never steal the goods (dabba, n) of others—Ñānī
narā kadāpi aññānañ dabbani na corenti. 17. Yesterday
monkeys ate bitter fruits. 18. There are high mountains
in Ceylon (Sihala, n).

THE GERUND.

A few instances of the gerund :—

Eating—Khāditvā,

Cooking—Pacitvā.

Drinking—Pivitvā.

1. (a) Read the details of the gerund in Grammar.
 (b) 21. R. S.

THE INFINITIVE

A few examples of the infinitive.

Labhitum—To get.

Vasitum—To live.

Hasitum—To laugh.

Read the details of the infinitive in Grammar.

EXAMPLES

1. I go to see him—Ahañ tañ passitum gacchāmi.
 2 She came here to cook my break-fast—sā mama pīta—
 rāsam pacitum idha āgacchi or āgatā. 3 Nimi saw me
 drink water—Nimi mañ jalam pivitum apassi. 4 The
 honest man only reads and sleeps—Bhadra-naro kevalam
 paṭhitvā sayati. 5 The blind men laugh, walk and sing—
 Kāṇa-narā hasitvā ca vicaritvā gāyanti.

EXERCISE 9

Translate into Pāli.

1. Pious men went to the meeting (sabhā, f) to hear
 sermon (Desanī, f) from the priest. 2 Wise disciples are
 glad (tuṭṭha) to serve their parents (mātāpitaro) 3 Seeing
 her pure character my friends (tāya vimala sabhāva, m)
 were very (ati) happy. 4 Getting bribe (ukkoca, m) from
 the subjects (pajā, f) the ministers forgave (✓kham-4 R.
 S.) them. 5 I saw them dance (✓nac) on the stage
 (mañca, m) 6 The dwarf stood to see the big crowd

(visāla-janatā, f.). 7 He and I went to the market, and purchased sweet fruits. 8 Leaders (netā, m) advised to buy new books. 9 She reads and writes short poems (gāthā, f.) 10 We crossed (ati+√kam) a long road, and collected wild flowers (vana-puppha, n) from the forest. 11 The poet goes to the sea-shore, and composes verses (gāthā) there. 12 Seeing the enemy from behind, the general got afraid —Pacchato ariṃ passitvā, senāpati bhīto ahosi. 13 The general encourages the infantry to fight with the enemies. 14 Travellers saw the thieves on the road, and entered (Pa+√vis) a deep (gahana) forest. 15 The prince went to Kosala to impose heavy tax (guru suika, m, or n.). 16 cowherds milked goats, and set them free in the field. 17 The potters rise (Pa+√budh) early in the morning (pāto, adv) to make pots (kumbha, m) 18 The girls went to the theatre (raṅga, m) to hear sweet songs (saṅgīta, n.) 19 At dawn barbers taking their food (āhāra, m) go out (ni+√kam) to pair (kappeti) nails (nakha, m, or n.) 20 I never went to the theatre to see the drama (abhinaya, m)

VOCABULARY.

Mas. nouns declined like MĀNTĪ.

Yoddhī	Warrior	Sāmī	Husband, lord.
Sakkhī	Witness.	Vācī	Talkative man.
Pattī	Arrow	Pakkhī	Bird.
Gāṃavāsī	Villager.	Setthī	Banker.
Daṇḍī	Mendicant.	Vanahatthī	Wild elephant.
Pāpakārī	Sinner.	Mantī	Minister.
Nagaravāsī	Citizen.	Cāgi	Charitable man.
Kuṭṭhī	Leper	Kapanī	Poor man.

VOCABULARY.

Verbs.

Kiṇāti—Buys.		Vadati	Speaks.
Pakāseti	Confesses	Samijjhati	Flourishes
Paridevati	Cries.	Karoti	Makes.
Gaṇhāti	Captures	Vijjhati	Shoots at.
Unnatim }	Makes	Rakkhati	Maintains
Karoti }	Progress		

N. B. Nissāya—On account of—5. R. S.

Khamati—forgives—4. R. S.

1. This minister suffers on account of illness—manti rogam nissāya kilamati.

2. The charitable man forgives the sinner—Cāgī pāpakārissa khamati.

3. Forgive the mendicant—Daṇḍissa khama.

EXERCISE 10

A warrior gains honour (sakkāra). The general is the guide (Rakkhaka, m) of the warriors. 3. The lord of a family buys paddy (sāli, m) 4. Ministers always (niccaṃ) maintain administration (sāsana, n). 5. The witness speaks the truth (sacca, n) in the court (vinicchatthāna). 6. The sinners confess the sin (Pāpa, n). 7. The talkative men become glad (Sukhī) at the crisis (Āpade) of Nimi. 8. The hunter (Luddaka, m) shoots (an arrow.) 6. The citizens adorn the houses with flowers (Pupphāni) 10. The citizens flourish under a honest king—rañño sāsane.

EXERCISE 11

1. Rich men (rich one—dhanika) hate poor men (kapaṇī). 2. The people of a forest (vanamanussa) cry by the oppression (upaddaveṇa) of an elephant—Vanamanussa hatthi-upaddaveṇa paridevanti. 3. The villagers confess every thing (sabba) on pain of death (maraṇam-nissāya). 4. The banker takes bribe (ukkoḍa) from Rāhula. 5. The mendicant is versed in (Dakkha) Sanskrit (Sakkata, m) 6. The mendicants never (kadāpi) make any dispute (Takka) 7. Loud laugh (Aṭṭhahāsa, m) is not good (Anuccha-vika) before (purato) the mendicant. 8. The citizen make progress in sciences (Sippa, n). The villagers catch wild elephants in a forest. 10. The leper is anxious (vyākula) to be under the treatment (Tikicchāya) of a doctor (Tikicchaka). 11. Forgive the minister.

VOCABULARY.

Mas. nouns declined like Bhikkhu.

Paṭu	Clever.	Bhānu	Sun.
Sattu	Enemy.	Ketu	Flag.
Kāru	Carpenter.	Maccu	Death
Bandhu	Friend.	Sindhu	Ocean.
Hetu	Cause.	Jetu.	Winner.
		Setu.	Bridge.

VOCABULARY.

Verbs.

Avajānāti	Laughs at.	Uggacchati	Rises.
Vañceti	Deceives.	Dasseti	Shows.
Nimantati	Invites.	Ninādati	Roars.
Milayati	Fades away.		

EXAMPLES.

Practise law—Dhammaṃ ācara. Make a bridge over a gulf—Upasāgarassa upari setuṃ kara.

EXERCISE 12.

1. Clever men always (Niccāṃ) prosper in the world (Loke).
2. The enemy laughs at Nimi.
3. The carpenter makes a bridge over (upari) a road (magga).
4. Do not deceive the friends.
5. Show the cause of the quarrel (vivāda, m).
6. The sun rises in the east (Pācī, f), so the colour of gold (suvanna-vanna, m) fades away.
7. There is a flag in the turban (uṇhīsa, m.) of the minister.
8. Death is the mighty leveller of all (Sabba vinā-sana.)
9. The winners invite the leader (Netā, m) in a picnic (vanabhojana, n).
10. Oceans roar in the rainy season (vassana-utu, m).

VOCABULARY

Neuter nouns declined like sappi.

Vāri	Water.	Satthi	Thigh.
Sappi	Ghee.	Aṭṭhi.	Bone.
Akkhi	Eye.	Dadhi	Curd.
Acci	Flame.		

VOCABULARY

Verbs.

Bhīdati	Breaks down.
Cuṇṇeti	Powders.

1. A man is without money—Naro kahāpaṇena vinā bhavati.
2. The poet is wise though he is blind—Andho pi kavi paññavā.
3. The cowherd is blind, as he worked hard—Gopātivā parissamaṁ akāsi, tena so andho.

EXERCISE 13.

1. Men can not live without water. 2. Ghee is very precious (Atīva mahagga.) 3. The pupil (śiṣya) is blind (Andha) though (Pi) he (So.) has eyes (cakkhumā) as he is a fool (bāla) 4. The goat breaks down the thigh. 5. The householders purchased a machine (yantha) to powder bones. 6. The sage drinks curd. 7. Flames do not give proper light (sammā juti.)

VOCABULARY.

Neuter nouns declined like Assu.

Assu	Tear.	Dhanu	Bow.
Ambu	Water.	Madhu	Honey.
Dāru	Firewood.	Singa	Ginger.
Vasu	Property.	Cakkhu	Eye.
Jatu	Lac.	Vatthu	Thing.

VOCABULARY.

Verbs.

Uppādeti	Gives rise to.	Gacchati	Goes.
Āharati	Collects.	Vissajjati	Sheds.
Vaḍḍheti	Promotes.	Ukkhipati	Lifts up.
Anubhavati	Enjoys.		

N. B.

Out of=on account of—Nissāya used prepositionally. So it governs dukkha e.g. The leader weeps out of misery—Netā dukkhañ nissāya rodati.

Attho—useful. It takes the inst. e. g. Money is useful to me. Mama kahāpaṇena attho. Is unable—Asakkā which takes the inst. e. g. Rāma is unable to read—Rāmena paṭhituñ asakkā.

EXERCISE 14.

1. The water of an ocean is saline—(Samuddassa loṇambuñ). 2. Property gives rise to pride (māna) 3. A porter collected fire-wood to make a pyre (citaka, m). 4. The barbers shed tears out of misery. 5. Lac is not so useful (nātiva attho) to us in our every day life (Amhākañ devasikañ kammattāya). 6. Servants went to the market to buy a thing. 7. Ginger promotes hunger (chāṭaka, n). 8. Bees (Bhamara) collected honey from flowers (Puppha, n). 9. The dwarf is unable (asakkā) to lift a bow. 10. Men without eyes can not enjoy the pleasure (Pamoda, m) of a theatre (Raiga, m).

VOCABULARY.

Fem. nouns declined like MATI.

Mutti	Emancipation.	Pacchi	Basket.
Pīti	Joy.	Khanti	Patience.
Vuṭṭhi	Rain.	Bhūmi	Ground.
Iddhi	Magical power.	Rati	Pleasure.
Siri	Glory.	Bheri	Drum.
Siddhi	Success.		

VOCABULARY.

Verbs.

Icchati	Wishes.
Vapati	Sows.
Pakāsita ahosi	Was disclosed.
Vādeti	Beats.
Labhati	Attains.

N. B.

‘Out of’—takes the 5th case-ending.

EXERCISE 15.

1. All the created beings (sabbasattā) wish emancipation. 2. Joy arises out of success. 3. By the grace of Buddha (Buddha-līlāya) all the students (sāvaka) of the school (vijjālaya) attain success. 4. There are hundred mangoes in the basket. 5. Rain is necessary (Attho) for a good harvest (suphasalatthāya). 6. Sow grass on the ground. 7. Magical power was disclosed. 8. Pleasure of heaven (saggassa rati) is superior to all other pleasures

—Saggassa rati aññānaṃ rattinaṃ seṭṭhā. 9. Patience is the highest virtue (Paramadhamma). 10. Do not beat the drum near (santike) the dispensary (vejjasālā, f).

VOCABULARY.

Fem. nouns declined like NADĪ.

Devī	Queen.	Pokkharāṇī	Tank.
Kumārī	Princess.	Dāsī	Female slave
Bārāṇasī	Benares.	Bhikkhunī	Nun.
Lakkhī	Goddess of wealth.	Sakhī	Female friend.
Mahī	Earth.	Ajī	She goat.
Taruṇī	Young girl.	Bhaginī	Sister.

VOCABULARY

Verbs.

Ropeti	Plants.	Khādati	Takes.
Pakāseti	Exposes.	Atthi	Lies.
Lajjati	Feels ashamed.	Mudhubhāvena	Deal
Labhati	Receives.	Ācara	Polite.

EXAMPLE.

1. The boy honours the teacher as his father— Dārako pitā viya sikkhakam sakkaroti.

EXERCISE. 16.

1. The queen is chaste (Satī, F). 2. The Princess went to Benares to receive higher education (ucca-vijjā). 3. The female disciple (upāsikā) plants

mango-tree (Amba-rukkha) on the embankments (Tīra) of a tank. 4. Deal polite with the female slave. 5. The nun alone lives in the temple. 6. Benares is the seat of learning (vijjāpīṭha). 7. The heart (Hadaya, n) of the sister is nice (Sundara), but (pana) she is foul mouthed (Dunmukhā). 8. The female slave never (kadapī) exposes the secret (Guḥha, n). 9. The queen deals with her brother-in-law (Devara, m) as her own brother (Tīya sahodaro viya). 10. The princess feels ashamed to come out (Nikkhamati) from the room. 11. The earth is like (vīya) our mother. 12. Ties of love (Pema-bandhana, n) lie between (majjhe) the young girl and her female friend—Tarāpi-sakhīnaṃ majjhe pema-bandhanāni santi. 13. The Hindus never take the meat (maṃsa, n) of a she-goat.

VOCABULARY.

Feminine nouns declined like DHENU.

Sassu	Mother-in-law.	Rajju	Rope.
Dhenu	Cow.	Kāsu	Pit.
Daddu	Ring worm.	Kaṇḍū	The itch.

VOCABULARY.

Verbs.

Likhati—Writes.	Appagabbhāpaññāyati—Does not look proud.
Kaṅkhati—Doubts.	
Niṣeti—Puts an end.	Bandhati—Ties.
Piyati—Takes.	Khanati—Digs.
Kāntim vinassati—Disfigures.	Nidheti—Conceals.

EXAMPLE

The nun speaks about the devotee—Bhikkhunī upāsakam ārabba katheti [5. R. S. (c)].

EXERCISE 17.

1. The mother in law writes an essay (pavandha, m) on female education (itthisikkham ārabha at moon light (candikā, f). 2. The mother-in-law never doubts her female slave. She does not look proud. 3. Tie the cow with the rope. 4. A chaste woman (Satī) dug a pit to conceal treasure (dhana, n). 5. Take medicine [ōsadhā, n] to put an end to ring worms. 6. The itch disfigures the beauty of our body [bondi, f].

VOCABULARY.

Feminine nouns declined like VADHŪ.

Vadhū—Widow.

Samū—Soldier.

Sarabhū—A river.

Jambū—A kind of apple.

VOCABULARY.

Verbs.

Khādati—Takes.

Icchati—Wishes.

EXAMPLE.

Neither—Nor = Na ca or nahi—Nāpi. Neither he nor she = Na ca so nahi sā vicarati.

EXERCISE 18.

1. The widow neither (naca, Nāpi) takes fish (maccha) nor meat (maṁsa, n)—Vadhū na ca maccham na ca maṁsam khādati.

2. The widow is not cruel (Niddaya), rather (apica) soft (komala), and kind-hearted (dayālu).

3. The monkey likes to take the rose apple.

4. Soldier-life (camu-jīvaṃ) is full of risk (ādinava-sampanna).

5. The Sarabhū is in India (Jambudīpe).

VOCABULARY.

All forms of nouns.

Bhikkhu, m.	Monk.	Yāgu, f.	Rice-gruel.
Ketu, m.	Banner.	Orange	Kamalā
Vāta, m.	Wind.	flower, n.	puppha.
		Āyu, n.	Life.
Jambudīpa.	India.	Dhana, n.	Wealth.
Camma-		Dhamma, m.	Virtue.
cakkhu, n.	Skin-eye.	Paññā, f.	Knowledge.

VOCABULARY.

Setuṃ Karoti	Bridges.	Bhāvati	Lies.
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EXERCISE 19.

1. The monks take rice-gruel early in the morning (Pāto). 2. The banner is shaken with wind. 3. The monkeys bridged the gulf that lies between India and Ceylon. 4. Honey of the Sundarvana is the best, because (yasmā) it is collected from the orange flowers. 5. Life is vain (Tuccha); wealth is vain, but virtue is lasting (Sassata). 6. It is of no use (Niratthā), if tears are shed

(ruṇṇa, n) for a deadman (matamanussāya)—Matamanussāya ruṇṇaṃ niratthā. 7. Skin-eye is blind without (vinā) knowledge.

VOCABULARY.

All forms of nouns.

Potthaka, n.	Book.	Gabbha, m.	Private Room.
Pabbha, m.	Difference.	Kāka, m.	Crow.
Mora	Peacock.	Samāṇa	Monk.

VOCABULARY.

Verbs.

Nisīdati	Sits.	Paṭhati	Reads.
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EXAMPLE.

1. There are goats in a field—Khetta ajā bhavanti.

EXERCISE 20

1. There are cows in the field. 2. There are birds in the tree. 3. There are trees in the islands. 4. There is a market in a village. 5. A boy sees the peacock. 6. The monk reads a book. 7. She sits in her private room. 8. There is no difference between the Hindus and Buddhists—(Hindu-Buddhānaṃ.)

VOCABULARY.

All forms of nouns.

Bhāriyā	Wife.	Sivā	She-jackal.
Nāyaka	Pilot.		

VOCABULARY.

Verbs.

Piyāyati, }
Sinehati, } — Loves.

EXERCISE. 21.

1. The she-jackal (Sivā) eats fruits in a house. 2. A she-jackal goes to a village. 3. Slaves love him. 4. An ascetic sees a bird on the tree. 5. Gopī was the wife of Buddha. 6. The pilot buys fruits from a market.

VOCABULARY.

All forms of nouns.

Suka, m.	Parrot.	Assa, m.	Horse.
Bhikkhā, f.	Alms.	Pāṭha, m.	Lesson.
Dāna-Sālā, f.	Alms-house.	Pāda, m.	Foot.
S'ha, m.	Lion.	Pabbata, m.	Mountain
Sikkhaka, m.	Teacher.		

VOCABULARY.

Verbs.

Vikkiṇāti	Sells.
Sikkhati	Learns.
Kīḷati	Plays.
Nadati	Cries loud.

N. B.

Always—Niccaṃ. Pana—But. So pana sādhu—But he is honest. (20. R. S.)

Purato—Before. Nimi kadāpi tassa sikkhakassa purato na hasati—Nimi never laughs before his teacher.

[11. R. S. (a)]

Tassa dāyādo tassa patibhū (substitute) hutvā kamman karoti—His hair works for him.

EXERCISE 22.

1. Slaves go to a market for horses. 2. Men sold their mangoes from their garden. 3. He learns his lesson. 4. She saw a lion at the foot of a mountain. 5. Wicked (Duṭṭha) boys never read, but always play. 6. The songster (gāyaka, m) wishes to sing with a parrot. 7. A poor man (Kapanī) gets alms from an almshouse. 8. Pupils never (kadāpi) laugh and cry loud before their teacher.

VOCABULARY.

All forms of nouns.

Rupiya, n.	Rupee.
Paṇṇa, n.	Letter.
Vedanā, f.	Pain.
Deva, m.	God.
Vīra, m.	Hero.

VOCABULARY.

Verbs.

Paṭisupāti	Promises.
Lekhati	Writes.
Uppajjati	Arises.
Sevati	Serves.
N. B.	

‘Nu’ conveys the sense of interrogation, e. g., does he read?—So nu paṭhati? Paṭisunāti takes the dat.

EXERCISE 23.

1. My daughter writes well (sundaram) in her letter.
2. He writes a letter to his father.
3. Pain arises severely (kharā) in his body.
4. Guests are like our gods, so (tena) serve them properly (sammā) - Pāhuṇo amhākaṃ devo viya, (tena) sammā te seva.
5. Are you the son of a brahmin?
6. Is he at home?
7. The hero is my true friend (pakati-mitta).
8. He promises me a rupee—so mama rupiyaṃ paṭisunāti.

VOCABULARY

All forms of nouns.

Cora, m.	Thief.	Assu, n	Tear.
Dhana, n.	Wealth.	Cakkhu, n.	Eye.
Kesa, m.	Hair.	Kāla, m.	Time.
Vaṅgabhāsā, f.	Bengali.	Maramaratttha	Burma.

VOCABULARY

Verbs.

Saddahati, 4 R.S.	Has faith.	Vaṇṇeti	Depicts.
Coreti	Steals.	Sarati	Remembers.
Patati	Falls.	Kappa	Be ready.
Phalilito bhavati	Turns grey.		
Naccati	Dances.		

EXERCISE 24

1. Thieves steal my wealth without my knowledge (Ajānanta). 2. Tears fall from his eyes, when he sees a poor (kapaṇa) and ill (Gilāna) man.

3. Remember the time, when your hair too (pi) will turn grey—Tām kālāṃ sara yadā tava keso pi phalito-bhavissati. 4. His wife speaks in chaste (suddhā) Bengali, though she was long (dīghaṃ) in Burma. 5. Be ready, otherwise (naca) there will be no time to-morrow (adv. sve) kappa, na ca sve no kālāṃ labhissasi. 6. The lay disciple (upāsaka) has faith in Buddha. 7. He was a foreigner (āgantuka). His accounts (vaṇṇanā, f) of India (jambudīpa) depicts the ancient life (ācāra, m) of the people.

VOCABULARY.

All forms of nouns.

Pañha, m.—Question.

Sīla, n.—Moral law.

Migava, m.—Hunting.

VOCABULARY.

Verbs.

Pucchati—Puts.

Gacchati—Used to go.

Gāyati—sings the song.

N.B. (i) 'Used to'—When there is 'used to' meaning 'habit' the verb takes the present tense (28. R. S.).

(ii) Eager—Ussuka [37 R.S. (v)].

EXAMPLES.

‘Either or’ may be thus expressed.

(i) Sukhaṃ dukkhaṃ vā	} Either weal or woe.
(ii) Sukhaṃ vā dukkhaṃ	
(iii) Sukhaṃ va dukkhaṃ vā	

‘Ussuka’—He is eager to learn—He is eager for his son—Tassa putte ussuko.

EXERCISE 25.

1. Either he or she went to the town. 2. The traveller (panthika) (f) put some (katipaya, adj) questions to me. 3. When they were in Benares, they used to go to a theatre.

4. Let him go. 5. Eat the mangoes. 6. Men should observe moral law. 7. Either the queen or her brother must sing the song—mahesī vā tātā bhātā g ye-yya. 8. A peacock dances at the roaring of a thunder. (gajjanaṃ, n.). 9. The hunter (luddaka) is eager for hunting.

VOCABULARY

All forms of nouns.

Vana, m—Forest. Kāraṇa, n—Reason. Attha, m—Matter. Roga, m—Disease.

VOCABULARY.

Verb.

Ārocati—Tells. Nikkhamati—Goes out. Vicarati—
Walks. Apekkhati—Waits.

N. B. (i) √Ruc—aroceti. The subjects (pajā, f) like
a peacock—Pajā morassa (4. R.S.) ruccanti.

(ii) 'Lived on' fruits—Phalehi jīvati—When it
denotes the cause of anything, it takes the inst.

(iii) 'Please'—Please go—Gaccha—it expresses
entreaty [अश्नुते] [31. R. S. (a)]

VOCABULARY.

All forms of nouns.

Paṭima, f. or n.
Upasatha, m.
Vijjālaya, m.
Osadha, n.

Image.
Sabbath day.
School.
Medicine.

VOCABULARY.

Verbs.

Santappeti
Upavadati
Parakkamati
Āharati
Abhinandati

Entertains.
Abuses.
Works hard.
Gathers.
Welcomes.

VOCABULARY.

Verbs.

Assū vissajjati	Sheds tears.
Cajati	Quits.
Gilati	Swallows.

EXAMPLES.

(i) It is right for me to see the war—mayā raṇaṃ passitum vaṭṭati [10 R. S. (a)].

(ii) ‘Sakkā and Asakkā’ [10. R. S. (b)]. (a) His sister is unable to go to the school—Vijjālayaṃ gantum asakkā. It is possible for her to read—Tāya paṭhitum sakkā.

(iii) More than one finite verb. (21. R. S.). (a) My brother plays, reads and goes to the school—mama bhātā kīḷitvā ca paṭhitvā pāṭhsālaṃ gacchati.

EXERCISE 26.

1. The young man (mānava) takes fish (maccha, m.), but he does not take meat (maṃsa, n). 2. He should not read loud (uccaravena). 3. It is impossible for Rūhula to gather fruits. 4. It is impossible for Gopā to quit her friend (sakhī, f). 5. Nimi welcomes his friend, and entertains him with palatable curries (surasa-byañjana, n).

6. Her sister-in-law (Nanandā) is meek, but she does not work hard. 7. The couple (dampatī) should swallow medicine.

(a) He, You and I live together—*So, tvam, aham ca saṁvasāma.*

EXERCISE. 25.

1. The young man (*mānava*) takes fish (*maccha*, m),• but he does not take meat (*maṁsa*, n). 2. He should not read loud (*uccaravena*). 3. It is impossible for him to gather fruits. 4. It is impossible for *Gopā* to quit her friend (*sakhī*, f). 5. He welcomes his friend, and entertains him with palatable curries (*surasa-byañjana*, n). 6. Her sister-in-law (*Nanandā*) is meek, but she does not work hard. 7. The couple (*dampatī*) should swallow medicine. 8. He went to Benares, and saw the image of Buddha (21 R. S.). 9. She reads day and night (*Divas-rattiṁ*), observes (*rakkhati*) moral law, and is very shy (*Atiṇa lajjitā*) (27 R. S.). 10. It is not right for a minister to abuse the servant (10 R. S.). 11. She is very tender (*Ati sukomalā*), and it is why (*tena*) she is unable to work hard. 12. On a sabbath day the students of a school went to the forest, gathered fruits, and took picnic there. 13. The painter (*cittakāra*) neither talks nor laughs, moreover (*Apica*) sheds tears.

VOCABULARY.

All forms of nouns.

Ghara, n.	House.	Sattu	Enemy.
Sālā, f.	Hall.	Yuddha, n.	Battle.
Magga, m	Road.	Odana, m or n.	Rice.
Bhūmi, f	Ground.	Mālā, f.	Garland.
Aggaja	Elder } brother. }	Kaniṭṭha	Younger } brother. }

VOCABULARY.

Verbs. *

Tiṭṭhati	Stands.
Supati	Sleeps.
Dadāti	Offers.
Paharati	Strikes.

INDECLINABLES.

Purato	In the presence of.
Upari	On, upon and above.
Vāhire	Outside.
Santike	Near.
Hetṭhā	Under and the like.

(A) Uses of the above (11. R. S.) There is a boy on the tree—It may be translated in two ways which are as follows :—

(i) Rukkhasa upari dārako bhavati. Gen. case.

Or,

(ii) Rukkhe dārako bhavati. Loc. case.

(B) Use of a present part. adj. (12 R. S.). Rāma knows the boy reading a book—Rāmo potthakaṃ paṭhamānaṃ dārakaṃ jānāti—here paṭhamānaṃ dārakaṃ jānāti—here paṭhamānaṃ part. adj. qualifying the boy.

(C) Use of a perfect passive part. adj. (13 R. S.). A fruit is given—Ekaṃ phalaṃ dinnam—dinnam is a participle adj. and qualifies ekaṃ phalaṃ.

(D) Use of a future passive participle adj. (14 R. S.)
He should read a book—*tena ekaṃ potṭhakaṃ paṭhitabbaṃ*
here the subject 'he' takes the inst.

EXERCISE 26.

1. There are trees on the top of that mountain. 2. This man stands in the house, but a cobbler (*cammakāra*) sleeps outside the house. 3. She laughs when she comes in my presence. 4. The elder brother saw the younger brother going along the road. 5. The enemy while taking the fruit, fell on the ground. 6. The doctor (*vejja*) took rice cooked by the brahmin—*brāhmaṇena pacitaṃ odanaṃ*. 7. His wife (*itthī*) gave me the garland offered by her mother—*Tāya mātuyā dinnāṃ*. 8. He is undone (*Gato* or *mato*), but she is the only lady (*kebalaṃ itthīsu*, it has the sense of superlative degree, so it is put in the loc.) who won victory in the open battle—*Kevalaṃ sā pana itthīsu pākāṭa-yuddhe vijitā*. 9. Rice is to be cooked (*Pacitabba*) by a friend (*sakhī*) 10. The picture is not to be given—*Rūpaṃ na dātabbaṃ*. 11. The gardener (*mālī*) struck a widow, when she was cooking—*Yadā sā apaci mālī vadhuṃ pahari*. 12. The poet was better (*seyyo*) than a rich man—*Kavi dhanikato seyyo ahosi* (37-ii R. S.) 13. Consequence of a sin leads to misery—*Pāpassa phalā dukkhaṃ appajjati*.

VOCABULARY.

Puppha-kappaṇika, m.

Buds of flower.

Parisā, f.

Party.

Rūpa, n.

Beauty.

VOCABULARY.

Verbs.

Ganthati	Arranges.
Nāseti, natṭha, P. P. P. adj.	Spoils.
Āharati	Plucks.
Nikkaddhati	Drives out.
Vivādati	Quarrels.
N. B.	

(A) Uses of the absolutes. (15 R. S.) When the doctor was seeing—An adverbial clause can be translated into Pāli in any form of the absolutes :—

(i) Loc. absolute—Vejje dārakaṃ passante. (ii) Dat. and gen. absolute—Vejjassa dārakaṃ passantassa. (iii) Nom. absolute—Vejjo dārakaṃ passantō.

(B) ‘What use, and ‘what good’. (16 R. S.) What is good there to Gopā (f.) by living—Kiṃ Gopāya jivitena.

(C) Direct and indirect narration. (18 R.S.) Different types of direct narration :—

(i) Nāyako, “Ahaṃ taṃ jānāmi”, ti āha. (ii) Pati, “Hoti gāme āpaṇo” ti jānāti, (iii) Naṛo, “Ahaṃ bhattaṃ pacin,” ti āha. (iv) Dāso, “Naṛā hatā” ti āha.

EXERCISE 27.

1. He saw me when I arranged my book. 2. When the teacher was walking in the field, a pupil saw him. 3. When the prince was playing with his party, his mother shed tears out of grief (Sokena). 4. What good is there by doing a work now? 5. What use is there to culti-

vator (haladhara) by living ? 6. The girl went there where her father slept. 7. Let him take rice where they put up. 8. The king said, "Do not quarrel, if you do so, I shall drive you out from my kingdom." 9. The gardener said, "Do not pluck the buds of flower, if you do so, beauty of the garden will be spoiled." 10. The sailor (nāvika) said, "Yes, (Āma) Sir (Deva), I am quite well (Ati kusala). 11. Gopā must be the wife [38 R. S. (ii)]. of Rāma. 12. Buddha cannot be a thief. [38 R. S. (ii)].

1910

COMPULSORY PAPER.

Translate into Pāli :—

I

(a) Where is my son ? (b) What do you mean by that ? (c) I want to be your servant. (d) See the thief who stole your jewel. (e) Keep company with the wise and good.

II.

(a) In this place there is no help for us except the three jewels. (b) If my dear brother does not come, I am a dead man. (c) Fear nothing, and I will see that it does not fall on the earth. (d) Oh, what a wicked deed I have done all for the sake of a trifle ! (e) Father, never despise a former enemy, but always suspect him. (f) This fire has burnt the hut which I made with so much trouble.

HINTS GIVEN BELOW

Ans. Q. 1.

(a) Where—Kuhim. Son—Putta. (b) What do you mean—Kim maññesi. By that—Tena. (c) Wants Icchati. Servant—Dāsa. (m). (d) Thief—Cora (m). Who—Ko or, yo. Steals—Coreti. Jewel—Ratana. Sees—Passati. Coram passa, yo tava ratanam coresi.

The verb 'see' is here used in the imperative sense, so it takes the second person singular of Pañcamī.

(a) Keeps company—Saṁvāsati. with—Saha. It takes the instrumental or the 3rd the case-ending. Wise—Paññavā. Good—Sādhu.

Ans. 11. HINTS.

(a) There is no help—añña-patiṭṭhā n' atthi. For us—Ambhākam. Except—Vinā which takes the 3rd case-ending. (8 R. S.). Three jewels—tiratanam, neuter, singular. (b) If—Sace' or, ce. 'Sace' is placed before a subject and 'ce' is placed after the subject. (19. R.S.). Dear—Piya. Brother—Bhātā. Comes—Āgacchati. 'I am a dead man—Aham gato, or aham mato, or aham marim. (c) Fear nothing—Mā bhāyi, aham passāmi, yena bhūmiyā idam na patati.

'Mā and na' both convey the negative sense but, 'mā' is used in the imperative sense, and 'na' is used in the ordinary sense except in the imperative sense.

Falls—patati. Ground—Bhūmi (f). (b) Oh—Āhā, What a wicked deed—Kidisa pāpa. All for the sake of a trifle—niratthā. (e) Father—Pitā. Never—Kadāpi.

Despises—Avajānāhi. Former—Purāṇa. Enemy—Sattu (m). But—Pana. It is always used after the subject. Always—nicca ‘*त*’ or ‘*ty*’ is changed into ‘*cca*’ in Pāli. Suspects—Āsaṅkati. (f) Fire—aggi (m) like muni. Burnt—Pajjali. Hut—Paṇṇasālā. Which—Yam. So much trouble—Atīva Kilesena.

१९११

COMPULSORY PAPER

I

(a) In a certain city there lived a banker. (b) The king has a beautiful palace. (c) There are many mango-trees in the garden. (d) His mother gave him a cake to eat. (e) Buddha was the son of Siddhodhana, king of Kapilāvastū. (f) Do not take a thing that is not yours.

II

(a) Asoka, the grand son of Chandragupta, was the greatest king of his age. He ruled in Pataliputra for forty years. When he was a young man, he was fond of war.

(b) There were many famous and learned men at his court who helped him to govern the empire. The chief was Abul Fazal whom he loved as his brother.

(c) The first Englishmen came to this country to trade about three hundred years ago. They came to buy things which are not found in Europe, and which do not grow in cold country.

Ans. Q. 1. HINTS

(a) Certain—eka. City—Nagaram (n). Lived—Vasi. Banker—Seṭṭhī (m). (b) King—Rājā (m). Beautiful—Sundara. Palace—Pāsāda, m. To help—upaṭṭhāti. (c) Many—Bahu. Mango trees—Amba-rukkhā. Garden—Uyyānam (n). (d) Mother—Mātā (f). Gave—Dadi or adāsī/dā takes the dat. (4 R.S.) Cake—Piṭhakam (n). To eat—Khāditum. (e) Son—Putta (m). (f) Take—Labha. Thing—Dabba, n. Aññassa dabbam mā gaṇha. (n). Own—saka.

Ans. Q. II. HINTS

(a) Grandson—Nattī (m). Greatest—Seṭṭha. The objects with which a comparison is drawn take the sixth or the seventh case-ending. (niddhāraṇe). Of his age—Tassa Kāle. Ruled—Rajjam kāresi. For forty years—Cattālisavassāni. Young—Yuvā. Fond of war—Yuddha-pasuta. (b) Famous—Pasiddha. Learned—Paṇḍita. Court—Sabhā f. Helped—Upaṭṭhāti. It governs the dat. To govern—Sāsītum. Empire—Rajjam (n). Tassa sabhāya bahū pasiddha-paṇḍitā ahesum. Te rajjam sāsītum upaṭṭhānam akaṃsu. Chief—Padhāna. Loved—Sinehi. As his brother—bhātā viya. (c) first—Paṭhama. Englishmen—Laṇḍanavāsī. Country—desa (m). To trade—Vohāram kātum. About three hundred years ago—Tisata-vassamatteva gate. To buy—Kiṇitum. Not found—alabhantāni. Europe—Paccattadesa. Grow Uppajjati. In cold country—Himavantadesa. Yāni dabbāni himavanta-dese na uppajjanti, yāni dabbāni ca paccattadesa alabhantāni, te tāni kiṇitum āgatā.

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COMPULSORY PAPER.

(a) Dasaratha, king of Ayudhya, had four sons, the eldest of whom was Rāma. (b) Rāma went to the Dandaka forest accompanied by the faithful wife, Sitā. (c) The merchant and three old men began to weep at the sight of that demon. (d) He has no son of his own, therefore he adopted a son of a slave who was his favourite. (e) The merchant returned to his wife and children, and passed his days happily with them. (f). Gotama went first to Rajagriha, and learnt Philosophy from a Brahmin ascetic.

HINTS.

(a) King of Ayudhya—Ayudhā-rājā. Four—Cattāro. Eldest—Jeṭṭha. (b) Accompanied by—ādāya, which always takes the second case-ending. Faithful—Vissāsikā. Wife—Bhariyā. (c) Three—Tayo. Old—Vuddha. Merchant—Vāṇija. Began to weep—Roditum ārabhi. At the sight of—Passitvā. That demon—Taṃ yakkhaṃ. (d) Own—Attano. tassa attano putto nātthi. Therefore—Tena. Adopted—Posesi. Slave—Dāsa (m). Who—Ko or yo. Favourite—Piya. (e) Returned—Paccā gantvā or puna gantvā. Children—Dāraka-dārikam, neut. sing. Passed his days—Tassa kālam vitināmesi. Happily—Sotthim or Sukhena. (f) First—Paṭhama. Learnt—Sikhi. Philosophy—Dassana, n. Ascetic—Munī.

1913.

COMPULSORY PAPER.

I

(a) “Be not afraid, lamb, I shall not kill you. I shall wander with you, taking unto myself the task of protecting you.” “Brahmin, your protection is very feeble, highly powerful is the sinful deed I have done.” The Brāhmin set free the lamb, saying “I will not allow any one to kill the lamb”, and taking his pupils wandered with the lamb.

(b) “Sir, please give us this bird ; we are in need of it, you will get another in your country.” “Then take it for a price.” “Give it for a *kaḥāpana*.” “We won’t give it for a hundred ;” they said “This is highly useful to us. However let there be friendship with you.”

HINTS.

(a) Be not afraid—*Mā bhāyi*. Lamb—*Elaka*. Kills—*Vadhati*. Wanders—*Vicarati*. Taking unto myself the task of protecting you—*Ahaṃ tavā ārakkhaṃ gahetvā*. Protection—*Ārakkha* (m). Feeble—*appamattaka*. Highly power—*Mahantaṃ balavaṃ*. Sinful deed I have done—*Mayā kataṃ pāpaṃ*. Set free—*Muñci*. Allows—*Anujānāti*. Any one - *Kassaci*.

(b) Sir—*Ayya*. Please—*Anugghaṃ katvā*. We are in need of it—*Amhākaṃ hi iminā attho*. Another—*Añña*. For a price—*Mūlena*. Gradually—*Anukkamena*. Highly useful—*Bahu upakāra*. However—*Tena hi* Friendship—*Mettā*.

II

(a) Take these fish and carry them to the king. He will certainly give you a large sum of money. (b) "Do not be angry, my good man," replied he, "I shall be very sorry to displease you. (c) In the middle of the sea there is an island. Formerly the demons used to live there. (d) After the death of Buddha his disciples assembled, and collected together his teachings. (e) While king Bimbisāra was ruling in Magadha, Buddha preached his religion. (f) When the night came, the king called his minister, and went with him to the garden. (g) Formerly there was a king who had only one son. He was very fond of hunting. (h) Then the two boys rose in the morning, washed their hands and faces, and having put on cloth, went to their teacher. (i) Body is the temple of diseases—Bondi rogānaṃ cetiyaṃ.

HINTS.

(a) Fish—Maccha. Carry—Nehi. Certainly—Addhā. Large sum of money—Pahutarūpiya, n. (b) Do not be angry—Mā kujjha. Good man—Sādhū purisa. Replied—Paṭivacanāṃ adāsi. Sorry—Dukkhī. To displease—Kuppetaṃ. (c) Formerly—pubbe. In the middle of—Majjhe. Island—Dīpa (m). Used to live—Vasanti. (21 R. S.) (d) After the death of Buddha—Bhagavati parinibbute. Disciples—Sāvakā. Assembled—Sannipattiṃsu. Teachings—Desanā f. (e) Preached—Desesi. Religion—Dhamma (m). (f) Night—Ratti (f). Minister—Mantī (m), (g) Pubbe ekassa rañño ekamattaṃ putto

ahosi. Fond of hunting—Migavadha-pasuta. (h) 'Rose—Pabujjhiṃsu Hands—Hatthāni. Faces—Mukhāni. Put—nivāsesum. The morning—Paccūse. Cloth—Vatthaṃ (n). (i) Body—bondi, m. Disease—Roga, m. Temple—Cetiya, n. (R. S. 42.)

1914

COMPULSORY PAPER.

(a) In ancient times there lived in Mithila, a virtuous king Janaka by name. (b) He went home, and took his food ; after that he went to his friend's house to see him. (c) Once there was a man who used to rise very early in the morning as he had to do much. (d) In the country of Magadha there was a merchant who was blind of one eye. (e) His master was much pleased with him, and rewarded him for his honesty. (f) There stands a big sāla tree by the side of the river. (g) There is a beautiful lake in the middle of the forest. The water of the lake is clear and transparent. (h) The rains have set in. The sky is always cloudy. The sun is seldom seen.

HINTS.

(a) In ancient times—Atite. Virtuous—Dhammika. By name—Nāmena. (b) Food—Āhāra (m). After that—Ath'eka. To see him—Taṃ passitum. (c) Used to rise Pabujjhati.

Where there is 'used to' meaning 'habit' the verb takes the Present tense.

(d) Blind of one eye—*Kāṇa*. Has to do—*Kareyya*—
It takes the inst. *Cakkhunā*. (e) Pleased with him—*taṃ*
pati sadayo hutvā. Rewarded him—*Taṃ purakkāresi*.
For his honesty—*Tassa sādhutāya*. (f) Stands—*tiṭṭhati*.
Big—*Visāla*. By the side—*Tīre*. (g) Lake—*Sara*.
Clear and transparent—*nimmalaṃ* (h) Rains have set
in—*Vuṭṭhī*, f. *patanti*. Sky—*Ākāsa*, n. Always—
Sabbadā. Cloudy—*Valāhasamācchanna*. Sun—*Suriya*, m.
Seldom—*Kadāci*. Is seen—*Diṭṭha*.

1915

COMPULSORY PAPER.

(a) A gentleman who travelled in a distant country
brought a monkey home with him. (b) The monkey
loved his master very much, but he loved his master's
baby boy still more. (c) There was a little island in
the lake, on which about a score of sheep used to graze.
(d) Long ago there was farmer who had a large
family. His youngest son was a child of four years.
(e) Once a bear was very hungry. Not being able to
find any food in the woods, he went to a village. (f)
Coming near a house, he saw the door open. Looking
through the door, he saw that there was no body inside.
(g) One day he went out, and did not come back for
dinner. No one knew where he had gone, and were
afraid.

HINTS.

(a) Gentle man—*Subhaddaka*. Who would travel—
Vicareyya. Distant—*Dūra*. (b) Master's baby boy—

Pabhussabāla. Monkey—Vānara. Loves—piyāyati. Still more—Bhiyyo. (c) About a score of sheep—Visati mattaṃ eḷakā. Used to graze—Caranti. (d) Farmer—Kassaka. Large family—Mahāparivāra. Youngest—Kaniṭṭha. Of four years—Cattāro vassika. (e) Bear—Bhalla. Hungry—Khudhito. Village—Gāma. (f) Near—Santike. Door—Dvāraṃ. Was open—Apāruta. Inside—Abbhantare. (g) Went out—Nikkhami. For dinner—Pātarāsattāya. Afraid—bhīta.

1916.

COMPULSORY PAPER.

A father had a family of sons who were perpetually quarrelling among themselves ; when he failed to heal their disputes by his exhortation, he determined to give them a practical illustration of the evils of disunion ; and for this purpose he, one day, told them to bring him a bundle of sticks. When they had done so, he fetched the faggot into the hands of each of them in succession, and ordered them to break into pieces. They each tried with all their strength, and were not able to do so.

He next unclosed the faggot, and took the sticks separately one by one, and again put them into their hands on which they broke them easily, He then addressed them in these words, "My sons, if you are of one mind, and unite to assist each other, you will be, as these

faggots uninjured by all the attempts of your enemies, but if you are divided among yourselves, you will be broken as easily as these sticks.

HINTS.

Family of sons—Puttaparivāra. Were perpetually quarrelling—Sabbadā vivādiṃsu. Among themselves—Tesānaṃ majjhe. Failed to heal—Samituṃ na sakkuṇāti. Dispute—Kaīaha. Exhortation—Ovāda. Determined—Saṃkappi. Practical—Pakati. Illustration—Opammaṃ. Evils of disunion—Bheddassa ādinave.

. Ārabbhā—it is used prepositionally, and so it takes the acc. (5 R. S.)

Fetches—Gantvā āhari. A bundle of sticks—daṇḍa-kalāpa (m). Into the hands of each of them—Tesu paccekassa hatthesu. In succession—Anukkamena. Ordered—āha. To break—Bhindituṃ. In pieces—Cuṇṇavicuṇṇaṃ. Tried—Yatiṃsu. With all their strength—Yathā parakkhamena. Were not able to do so—Taṃ kātuṃ na sakkuṇiṃsu. Next—Ath'eka. Unclosed—Viyojiṃsu. Separately—Ekamekaṃ. Again—Puna. One by one—Ekekā. Easily—Vinā kilesena. Addressed—Āmantesi. In these words—Iti ca vutte. Of one mind—Ekamantikā. Unite to assist another—Aññaṃamaññaṃ upaṭṭhānaṃ kātuṃ ekabhāvā bhaveyyātha. As this faggot—Imaṃ kaṭṭhāni viya. Uninjured by all attempts—Sabbā parakkhamena adubbhita. If you are divided—Sace tumhe bhinnā bhaveyyātha. You will be broken as easily as these sticks—tumhe imāni kaṭṭhāni viya vinā kilesena nassissatha.

1917

COMPULSORY PAPER.

I

(a) He is every where respected. (b) He would not forsake our friends in distress. (c) Knowledge is more precious than jewels. (d) It is better to possess wisdom than gold. (e) The king is the guardian of religion.

HINTS

(a) Every where—Sabbattham. Respected—Pūjita
(b) Forsakes—Cajati. In distress—Āpade. (c) Knowledge—Paññā f. (c) Jewels—Ratanāni. More precious—Mahaggatarā. Paññā ratanehi. mahaggatarā. (d) Better—Seyya. To possess—Labhitum. Wisdom—Abhiññā, f. Gold—Suvannā ~~suvannam~~ abhiññā-lābho seyyo. (e) Guardian—Rakkhaka (m).

II

(a) On a dark night, the king heard a pitiful wail. He called his servants, and ordered them to ascertain the cause of the cry.

(b) One of the servants made his way to the spot, and being led by the sound, found a young and beautiful woman.

(c) She said, "I am the goddess of king's fortune. I must leave him now. Therefore I am sorry."

HINTS :—

(a) On a dark night—Tamasā rattiyaṃ. Heard—Suṇi. Pitiful cry—Āttanāda. Called—Āmantesi. To ascertain—Jānitum. Cause of cry—Rodanassa karanam. (b) Made his way to [the spot—Tam thanam gacchi. Being led by the sound—Saddena anusarito. Young—Tarupī. Woman—Itthī. (c) Goddess of fortune—Rājalakkhī, f. Must leave—Cajeyya. Now—Idāni. Therefore—Tena.

1918

COMPULSORY PAPER.

I

(a) He shows great eagerness to learn. (b) The diamond is the most brilliant of all jewels. (c) Wicked men are always miserable. (d) Evil company is ever to be avoided. (e) The king was seated on the throne.

HINTS.

(a) Shows—Dasseti. Eagerness—Ussakka. (b) Diamond—Vajira (m). Most brilliant—Ujjalatama. (c) Wicked men—Dujjanā. Miserable—Duggatā. (d) Evil company—Asata-sannivāsa. Ever—Sabbadā. To be avoided—Cajitabba. (14 R. S.) (e). seated—Nisinna. Throne—Rājāsana.

II

(a) It became darker. He thought he would have to spend the night on the street, and tears rolled down his

cheek. (b) At last he began to cry aloud. A kind man who happened to pass by that way, stopped and asked the cause of the child's distress. (c) The boy felt a great deal relieved, and told him everything. The kind man pitied him, and brought him safe home.

HINTS.

(a) It became darker—*Andhakāro anukkamena vaddhasi*. Thought—*Cintesi*. Would have to spend—*Vitānāmeyya*. Street—*Magga*. Tears—*Assūni*. Rolled down his cheek—*Mukhena pagghariṃsu*. (b) At last Sese. Kind—*Dayālu*. Happened to pass—*Atakkito*, adj. *gantvā*. By that way—*Tena maggena*. Stopped—*Atthāsi*. (c) Felt a great deal relieved—*bahu upasamaṃ anubhavi*. Everything—*Sabbam*. Safe *Sotthim*. The kind man pitied him and brought safe home—*Dayāpanno naro tasmiṃ kārūṇiṇena sotthim taṃ gehe āni*.

1919

COMPULSORY PAPER.

I

- (a) Many a smiling face conceals a broken heart.
 (b) Industry procures competence, and frugality preserves it. (c) Never entrust to any other what you can do yourself. (d) Happy is the man that findeth wisdom. (e) By other's faults wise men correct their own.

HINTS.

(a) Smiling—Hasitaṃ. Conceals—Chādeti. Broken—Bhinna. Heart—Hadayaṃ. (b) Industry—Appamāda, parissama, m. Procures—Dadāti. Competence—Yutta, (n), pariyatti, (f). Industry procures competency—Paris amā yuttaṃ jātaṃ. Frugality—Subharatā. Preserves—Rakkhati. (c) Never entrust to any other what you can do yourself—Yaṃ taṃ sayāṃ kātuṃ sakkosi taṃ aññassa upari mā ṭhapa. (d) Findeth—Jānāti—(e) Faults—Dosā. Correct—Sodheti.

II

(a) The father, the mother and the children dwell in one house ; they sleep together beneath one roof ; and they eat the same food. If one is ill, they mourn together ; if one is happy, they rejoice together.

(b) I walked through the thick forest. The bird sang among the branches of the trees. I saw the moon behind the tree. It was like a lamp of gold. The stars appeared in the clear firmament.

(c) The prince committed a crime in his sixteenth year, afterwards it became known. The king said to him “You have acted in a manner unworthy of a prince. You are not fit to be a king. The prince took his wife, and children and left his father’s kingdom.

HINTS.

(a) Dwells—Vasati. Sleeps—Supati. Beneath—Hetthā. Roof—Chādaṃ. The same food—ekaṃ āhāraṃ.

Ill—Gilāna. Mourns—Socati. Together—Ekato. Rejoices—Pamodati.

(b) Thick—Gahana. Bird—Pakkhī. Song—Gāyimsu. Among—Majjhe. Branches—Sākhā. Behind—Pacchā. Like a lamp of gold—Suvanna-padīpo (m) viya. Appears—Uṭṭhati. Clear firmament—Nimmala-ākāsa.

(c) Crime Pāpa. Committed—Akāsi. In his sixteenth year—Solasavassakāle. Afterwards—Ath'eka. Known—Pākato. You have acted in a manner unworthy of a prince—Tena kumārassa ayuttam katam.

1920.

COMPULSORY PAPER.

(a) When they arrived at the bank of a river, they fastened their horses and washed their hands and faces.

(b) Those two brahmins started thence and after some days arrived at the abode of the king and related the story to him. (c) Rama went to the forest with his brother and wife and lived there in the Dandaka forest.

(d) In the middle of the sea there is an island. Many birds and fishes lived there. (e) The king is virtuous and honest. He used to go out for hunting daily. (f) After the death of Buddha, his disciples met together and collected his teachings. (g) The king sent his son and grandson to Taxila to acquire the sciences and they went there.

HINTS.

Arrived—Pāpunimsu. Fastened—Dalham bandhitvā.
(b) Started—Pakkamimsu After some days—Kati-

payadivasaccayena. Abode—Pāsāda (m). Relates—Vanneti
 Story—Jātaka. (c) Honest—Sādhū. To go for hunting—
 Migavaṇṇa gantum. Daily—Niccama (f). Met together—
 Sannipatimsu. Collected—Āharimsu. Teaching—Desanā.
 (f). Sent—Pesesi.

1921

COMPULSORY PAPER.

“Don’t be afraid, I will not cheat you. I know you
 are an honest man, and it is a sin to cheat an honest man.

(b) He saluted his teacher and asked his forgiveness
 for his past faults. The teacher said “My dear boy, I
 have always found you kind and truthful. May you live
 long and be happy !”

(c) He is blind of one eye and very wicked. No body
 loves him. He is ungrateful, dishonest and a liar. He
 is weak in body as well as in mind.

(d) The king has four sons and four daughters. All
 of them are intelligent and energetic. They know their
 duties well. They respect the aged and give alms to the
 poor.

HINTS.

(a) I know you are an honest man—“Tvam Sādhū” ti
 jānāmi. Cheat—Vañceti. (b) Saluted—Paṇami. Teacher
 —Ācariyo (m). Forgiveness—Khamā (f). Asked—Yāci.
 Truthfulness—Saccavādī. May you live long and be
 happy—Tvam dīgha-āyuraṁ labhityā, Sukhī bhava. (c)

Ungrateful—Akataññu. Dishonest—Asādhū. Liar —
Musāvādī. Weak—Dubbala. As well as—Ca.

(d) Energetic—Balavā. Intelligent—Paññavā. Duty
—Karaṇīyam. Respects—Sakkaroti. Alms - Bhikkhā
(f). Poor—Kapaṇa.

1922

COMPULSORY PAPER.

In ancient times there was a King Asoka by name. His capital was Pātaliputra in Magadha. He was very righteous and virtuous. He did many good things for the happiness of the people. He went to Lumbini. Here Buddha Sakyamuni was born. He worshipped the place and had a pillar made there recording his visit. He sent monks to Burma and many other places to preach the Law. He put on a yellow robe and became a novice for some time.

HINTS.

Capital—Rājadhānī, f. Righteous—Dhammika. Virtuous—Dhammarājā. Good things—Kusala-kammīni. For the happiness—Hitatthāya. Was born—Jāta. Worshipped—Puji. Place—ṭhānaṃ. Had a pillar made—Thambam Kārāpetvā. Recording his visit—Tassa āgamanam likhitvā. Monks—Samaṇā. Burma—Māramraṭṭham. To preach—Desetuṃ. Novice—Sāmaṇero. For some time—Katipāham.

1923

COMPULSORY PAPER.

- (a) She made the cat drink sour gruel. (b) But what is that uproar ? (c) My dear boy, go and find out what it is. (d) You shall hear it on the fourteenth day hence. (e) Well, I will go to Benares to see the image of Buddha. (f) This evening I will bring it. (g) What means this shower of coins ?

HINTS.

- (a) Old cat—*Vuddhamajjāra*. To make drink—*Pāyēti*. Sour gruel—*Kaṇḍikam*. (b) What is the uproar—*Imam kolāhalam kin*. (c) Find out what it is—*Kim idaṃca jānāhi*. (d) Hence—Ito. On the fourteenth day—*Catuddasa divasaccayena*. (e) Image—*Paṭimam*. (f) This evening—*Ajja sāyaṇhe*. (g) Shower of coin—*Dhanavassa, n*.

1924

COMPULSORY PAPER.

- (a) "Where is my father ?" said he one day to his mother. (b) "I am undone" cried the monkey, and his heart burst asunder. (c) All the monkeys met together, and chose the Bodhisatta to be their king. (d) When the girl grew up, she was given in marriage to a prince. (e) The teacher instructs his pupils. (f) Having told this story, the Master as Buddha taught the truth to the Brahmin.

HINTS.

(a) Where—Kuhin. One day—Ekadivasam. (b) Undone—Gato. Burst asunder—Cupṇavicupṇam ahosi. Gried—Uccaravam ravi. (c) Chooses Ruccaati. Ruccati always takes the fourth case ending. (d) Grew up—Vayappatto. Was given in marriage to a prince—Tāya vivāho rāja kumārena saha ahosi. (e) Instructs—Deseti. (f) Taught—Desesi. Master—Satthā.

1925

COMPULSORY PAPER.

(a) In this place there is no other shelter except three refuges [Vide at Page 1. Ques. 11. (b) Devadatta went to the monastery with his wife and children, and begged five precepts of the priest. (c) “Be not afraid, I shall not allow him to kill you. Hence forward cultivate the feelings of love towards all beings. (d) The merchants returned home after twelve years and passed his days happily among his friends and relatives. (e) In ancient times there lived in Benares a king who was learned, wise, able and well-versed in the Vedas. (f) Dasarath had four sons. Of them Ram was the eldest. He went to Lanka, faught with Ravana, killed him and got back his wife.

HINTS.

(b) Monastery—Vihāra. (n) Precepts—Sīlāni. Priest—Ācariya. (b) Henceforward—Ito paṭṭhāya.

Cultivate the feeling of love—*Mettāṃ bhāva*. Towards—*Pati*. All beings—*Sabbabhūte*. (c) Relative—*Ñāti*. After twelve years—*Dvādasā vassaccayena*. (d) Learned—*Paṇḍita*. Wise—*Paññavā*. Able—*thāmasampanna*. Well-versed in Vedas—*Vedesu pāragu*. (e) Laṅkā, n. Gets back—*puna labhati*.

Where there is more than one finite verb, all the finite verbs except the last one ought to take the form of gerund.

1926.

COMPULSORY PAPER.

(a) Greed is the root of destruction. (b) Health is the greatest gain. (c) Let your words be wise and few. (d) Grief is born of longing. (e) It is by love that hatred ceases.

HINTS.

(a) Greed—*Lobha* (m). Root of destruction—*Vināsamūlaṃ*. (b) Health—*Nīrogaṃ*. Greatest gain—*Paramalābham*. (c) *Tava vacanāni chekāni ca appakāni bhavantu*. (d) Grief—*Sokaṃ* (n). Born of longing—*Taṇhāya jāta*. (e) *Pemena dosaṃ sammati*.

II

(a) So they saluted the master, and went out in due time, and reached the place again. Outside the dwelling place, they sang together, and entered the forest.

(b) And all through that grove, the fairies took on a heart of good will towards men and came forth to meet and greet them on their way and offered to take their bowls and robes.

(c) No fiendish sound was heard, and calm were the hearts of those brethren. They are sitting in their appointed places. They set their hearts on gaining night.

HINTS.

(a) In due time—Kālena. Out side—Bāhire. Sings the song—Saṅgāyati.

(b) All through that grove—Uyyāne. Fairies---Devatā. Took on a heart of good will—Sadayo. Greets—Abhinandati. On their way—Tesānaṃ magge.

(c) Fiendish sound—Petassa saddaṃ. Calm—Sītala. In their appointed places—Saka saka ṭhānesu. Set their hearts—Cittāni niyojesuṃ. On gaining insight—Vipassanaṃ labhituṃ.

1927

COMPULSORY PAPER.

I

(a) Greed is the root of destruction, [vide 1926],

(b) Health is the greatest gain. [1926]. (c) Honour thy father and mother. (d) One cannot please everybody.

HINTS.

(e) Honour—Pūja. Mother and Father—Mātāpitara. (d) One—Naro. Pleases—Santappeti.

II.

(a) Queen Mallika was formerly a poor girl of mean birth, the daughter of a garland-maker. One day she got a cake from a baker's shop and went to eat it in the royal-pleasure garden.

(b) But happening to see the lord Buddha, going on his begging rounds attended by a following of brethern she offered the cake to the Master. The Master signed that he would sit down.

(c) So Ananda the Lord's attendant, folded the robe and made a seat for Him, and he sat down and ate the cake. Then having rinsed his mouth, he sat smiling.

HINTS.

(a) Girl of mean birth—Hīnajātā. Garland maker—Mālākāra. Royal pleasure garden—Maṇḍala-pamoda-uyyāne. (b) Happening to see—atakkitā passitvā. Going on his begging rounds attended by a following of brethern—Bhikkhūhi saha bhikkhāya carantaṃ. Signed—Saññaṃ akāsi. (c) Attendant—sahacara. Folded—bhājesi. Made a seat—āsanaṃ paññāpetvā. Rinses—dhovati. Sat smiling—hasanto nisidi.

1928.

COMPULSORY PAPER.

I.

(a) Care is the enemy of strength. (b) A vacant mind is a mind distressed. (c) Inscrutable are the ways of destiny. (d) Blessed are those that mourn.

HINTS.

- (a) Care—Kiccha. (m, f, n.) Strength—Balaṃ.
 (b) Vacant mind—Suññaṃ manasā. Distressed—Kiliṭṭha.
 (c) Inscrutable—abhejja. Ways of destiny—caram-
 amaggā.(d) Blessed—Sukhī.

II.

(a) At Sāvattthī, so the story goes, a certain Brahmin worth eight hundred thousand had four sons. When they came of age, he married them off with portions of a hundred thousand each.

(b) Then the old lady died. Those sons put their heads together and said, "If the old man takes another wife, our family will split into two. Come, now, let us try to win his favour.

(c) So they plied him with the choicest food and clothes and waited upon him. One day they said, "As long as you live, father, we will have a care of you like this. Give up the rest of your wealth."

HINTS.

(a) So the story goes—Kira. Worth eight hundred thousand—atṭha-lakkha-vibhava-sampanna. Married them off with portions of a thousand each—Paccekkassa sahas-saṃ suṅkaṃ (m, n) ādāya āvāhaṃ datvā bhinnabhāvena vasitum āha.

(b) Put their heads together—mantesuṃ. Takes another wife—Anñabhariyaṃ labhati. Will split into two—dvidā bhavissati. Try to win—labbitum ussahāma. Favour—anuggaho.

(c) Plied—*ati āyācanena adāsum*. Choichest—*ruciratama*. Waited upon—*Upatthāsum*. As long as—*Yāva*. We will have a care of you—*Paṭijaggissāma*. Rest of your wealth—*avasitṭhadhanam*.

1929.

One day Bodhisatta asked his servant to get the horse ready. The servant brought him his favourite horse. . In the morning the king was very much distressed to know that his son had left. Bodhisatta went to the hermitage of Aradha, and there learnt what Aradha could teach him. Afterwards he became Buddha at the foot of Bo-tree.

HINTS.

To get the horse ready—*assam kappetum*. Distressed—*Kiliṭṭha*. Hermitage—*Assanam*, n. At the root of the Bodhi tree—*Bodhirukkha mūle*.

1910.

ADDITIONAL PAPER.

A.

The wise man patted the horse and remarked that it could not possibly be a lucky animal, specially as its mother died on its birth-day and that having therefore been deprived of mother's milk, it had not received the necessary development.

B.

Who says that Brahmā is the cause of Nirvana ? This is the doctrine of the teacher of the Sastra of the Vedas. Who says "From Narayana's navel sprang up a large lotus flower ; from this lotus flower was born Brahmā. Brahmā created all animate and inanimate things, the Brahmans were born from his mouth, the Khatrias from his elbows, the Vasyas from his two thighs and the Sudras and all the earth were born from his two feet, all the flowers and herbs were born in this happy and virtuous earth and they changed into beasts, and birds into mountains and fields or into domestic animals such as the lamb, the ass etc. If a man sacrifices these to Brahma in this world, he can be born in the Brahmā-world. Therefore according to this teacher Brahmā is always the cause of Nirvana ?"

HINTS.

Patted—Sinehi. Remarked—Āha. Possibly—Sam-bhava. Lucky—Sobhaggappatta. Animal Paṇī, m. Specially as his mother died—Yeva tassa mātā mari. Birthday—Jātadivasa. Deprived of mother's milk—Mātu-khīraṃ alabhantō. Necessary development—Sammā vadḍhitum. Cause—Kāraṇaṃ, n. Doctrine—Dhamma. Navel—Nābhi, f. Sprang up—Uppajji. Teacher of the sastra of vedas—Veda-sahito-kāro. Large—mahantaṃ. Lotus flower—Paduma, n. Created—māpesi. Animate—Sajīva. Inanimate Nijjīva. Mouth—Mukhaṃ, n. Elbows—Bāhāyo, f. Thigh—Uru, Feet—Pādā. Herbs

tiṇa. Changes—parivatteti, caus. of parivattati. Beast—Jantu, m. Mountain — Pabbata. Field — Khettaṃ. Domestic — Gahapālito. Ass—Gaḍḍhabha. Etc.—ādi. Sacrifices—Yajati. Brahma-world—Brahmaloka. According to the teacher—Evam eso ācariyo āha.

1911.

ADDITIONAL PAPER.

Punnā was born as the daughter of a slave girl. One day at one time, when going to the river to fetch water, she met a Brahman who emerged from the water shivering from cold. Punnā full of compassion asked him why he bathed in the river in such bad season.

The Brahman replied “Thou knowest very well Punnā that in doing so I have accomplished a good deed and prevented a bad one.” Punnā said, “Who told you that by ablutions one can be purified of sins. If this were the case, all the frogs and tortoises would go to heaven and thieves and the murderers might get rid of their crime by performing ablutions.

HINTS.

Slave girl—Dāsi-kañṇā. At winter time—Sisira-kāle. Emerges—Ummujjati. Shivering from cold—Sītena kam-pamāna. Full of compassion—Dayāpanno Bathe—Nahāyati. Bad season—Manda-utu, m. Accomplished—Kato. Good deed — Kusala-kammaṃ. Prevent a bad one

—Akusala-kammaṃ vāremi. By ablutions—Nahā nehi. Purified of sins—Pāpamutto. If this were the case—Evaṃ sante. Frogs—Maṇḍukā. Tortoise—Kacchapa. Crime—Pāpa. Gets rid of—Muccati. Murderers—Ghātakā.

1912

ADDITIONAL PAPER.

(a) Then they went home to Argos and reigned there—well with fair queen; and they had four sons, three daughters and died in old age.

(b) He shrieked and ran upto him; but when they lifted the old man, he was dead, for his life was slow and feeble.

(c) Then he reached home, his wife and children received him with a great joy, he began to weep bitterly seeing them.

(d) The king went to the garden and collected fruits and flowers and making a garland he offered the fruits and the garland to the ascetic.

(e) When the prince attained age, he was sent to Taxila where he learnt many arts and sciences with a famous teacher.

HINTS.

(a) Home—Geha. Reigned—Rajjaṃ kāresi. There—t attha. Well—Sammā. Fair—Sundarī. Queen—Devī. Died—Mari. In old age—Mahallakakāle

(b) Shrieked—Uccaravaṃ ravi. Ran upto him—Tassa santikaṃ vidhavitvā.

N. B.—‘Santike’ is an indeclinable word, but when it is used with a verb which conveys the sense of motion, it takes the second case-ending.

When—Yadā. Lifted—Ussāpesi. Dead—Mato. Life—Āyuraṃ (n). Slow—Dhīra. Feeble—Khīṇa. (c) Reached home—Gharāṃ pāpuṇi. Received—Abhinandimsu. Begins—Ārabhati. With a great joy—Atīva pasanna—cittena, Bitterly—Atīva karuṇa-kaṇṭhe (d) Collected—Āhari. Garland—Mālā (f). Offered—Adāsi.

N. B. The verb ‘dā,’ takes the fourth case ending.

(e) Prince—Kumāra. Attained age—Vayappatto. Was sent—Pesito. Taxila—Takkhasīlā (f). Arts—Kalā, f. Sciences—Sippāni.

1913

ADDITIONAL PAPER.

(a) Two men were travelling on a road, one of them saw a bag of money lying on the ground. He picked it up and said, ‘I am in luck in this morning, I have found a bag of money.’ (b) We once lived in the city. There we were rich; there we had friends; there we were happy but the king became angry, and sent us far away to this wild country. (c) A certain gentleman brought home six mangoes from a garden in the country. His children saw the fruit for the first time, and were very much pleased. (d) Asoka was the king three hundred eighteen years after the Nirvana of Buddha. He was an

able ruler. During his rule Buddhism was introduced into Ceylon. His son, Mahindra and his daughter Saṅghamitra went there to preach the faith. (e) In a certain city there lived a certain Brahman. He had an only son who was very beautiful. He loved his son very dearly. One day the son fell ill, died within three days, and the Brahmin was mad with grief.

HINTS.

(a) Bag of money—Kahāpaṇa-pasibbakam. Lying—ṭhitam. Picks up.—Uggaṇhāti. (b) Angry—Kuddho. far away—Dūre. (c) For the first time—Paṭhamam. (d) Introduced—Nīto. Two hundred eighteen years after the death of Buddha—Dve satāni ca aṭṭhādasā Vassacca yena Buddhe parinibbute. (e) Loves dearly—Atīva sinehi. Fell ill—Gilāna ahosi. Mad with Grief—Dukkhena matto.

1914.

ADDITIONAL PAPER.

(a) A certain cowherd had a daughter. When his cows had eaten up all the grass in one place, he got ready to go another. His daughter not wishing to go, said to her mother, "Our hut is very pretty; I do not wish to leave it,; I will stay here." "Well" said the mother, "you must take care then never to open the door to the strangers. I will come each day with food for you."

(b) A certain old man having gathered a load of wood in a forest was carrying it to his house. After having

gone to some distance, the old man became very tired, and having thrown down the burden from his back, he began to cry out, "Oh, Lord of death ! deliver me from my misery. At this instant the Lord of death appeared and stood before him.

(c) The next day it rained very heavily. This caused a great rejoicing amongst the inhabitants of the country. As the first shower fell, the people rushed out of their houses shouting with joy ; for now they knew that tanks would be filled. I had already arranged for eight donkeys to carry my baggage, but owing to the rains I had to wait till the following days.

HINTS.

(a) Cow-herd—Gopaka. Got ready to go—Gantum kappesi. Pretty—Sundaram. Well—Sādhū. You must take care then never to open the door to the strangers—Āgantukesu agatesu mā dvāram vivara.

(b) Load of wood—Diru-bhāra. To some distance—Thokam. Tired—Dubbala. Thrown down—Nikkhipesi. From his back—Piṭṭhito.

'To' is used for both the singular and plural of the ablative or the 5th case ending.

Appeared—Āgato. Stood—Thito.

(c) Next day—Paradivase. It rained very heavily—Devo yebhuñṇena Vassi. Caused—Kari. Great rejoicing—Atipamoda. Inhabitants of the country—Desavāsī. Shower—Vassanam. Fell—Ahosi. Rushed out of their houses—Gharato vidhāvimisu. Shouting with joy—Pamodena

uccaravaṃ ravitvā. Tanks—Sarā (m). Would be filled—Paripuṇṇā. Already—Pubbe. Arranges—Kappeti. Donkey—Gadhabba. Baggage—Bhāra. Till following day—Yāva para divasaṃ. Owing to rains—vuṭṭhī nissāya. To wait—Apekkhetuṃ.

1915

ADDITIONAL PAPER,

(a) Long ago there lived in a small village a young man and his wife. They had a little daughter whom they loved very much. Once while the girl was still a baby, the father was obliged to go to the city which was far off from the village on some business. It was difficult for the mother and the child to go as the distance was great. So the young man left his house, promising to come back soon.

(b) When I was a little boy, I asked my mother to let my brother and myself go and play by the river. My mother said, "Yes," and off went. My brother loved me very much. He collected wild flowers from the river bank and having made a garland, presented that to me. I was very happy. We sat there for a long time talking and singing, and when it was done, we returned home.

(a) There was a little boy who was five years old. Once he went to stay with his grand mamma. He was a brave boy and often went out alone to collect flowers in the fields. He was never afraid to be alone. One afternoon he went out and did not return in time. It was

raining heavily, and all the people in the house were anxious.

Men were sent out to search for him, and they found him in a hut far away from home.

HINTS.

(a) Little—Dahara. Still—Idān'eva. Was obliged to go—Gaccheyya. On some business—Kamacidēva Karaṇiyena. Difficulty, m. Kilesa.

(b) By the river—Nadiyā passe. Presented—Dāpesi. For a long time—Bahukkhapam. Promises—Paṭisun-
āti, it takes the 4th case ending.

(c) Five years old—Pañcavassika. Brave—Sūra. Alone—Ekam. Anxious—Vyākula. Sent out—Pesita. To search—Pariyesitum.

1916.

ADDITIONAL PAPER.

(a) Once king Vikrama in the disguise of an ascetic went to a town. There was a temple by the side of a river. In that temple a large number of men was hearing ancient stories. The king too having bathed in the river went to the temple.

(b) Hearing his piteous cry, some looked with amazement. Some being terrified said loudly "Rescue the Brahmin;" some said, "Go quickly to protect his life." One should do good to others even at the cost of his own life. In this way they began to run up and down.

(c) After twelve years the ascetic returned. Seeing him the king was speechless. The ascetic told the king to bring his sons. The king brought six sons of his queens. But the ascetic said, "Where is the son of the youngest queen? Bring him here, I want him not these boys.

(d) There was a king named Salivahan. He had neither a son nor a daughter. So inspite of their vast wealth, the king and the queen were not happy. Every month he used to perform a sacrifice with hopes to get a son. Still he did not get a child.

HINTS.

(a) Once—*Ekadā*. Indisguise of—*Aññavesena*.
Ancient stories—*Purāṇa-Jātaka*.

(b) Piteous cry—*Vilāpam*. Terrified—*Bhītatajjita*.
With amazement—*Acchariyena*. Rescue—*Rakkha*. At
the risk of life *Āyusā*. To do good—*Hitam kātum*.

(c) Sacrifice—*Balim*. With hopes to get a son—
puttam labhitum āsāya. Everymonth—*Pacceka-māsam*.

1917.

ADDITIONAL PAPER.

(a) Once there was terrible famine in the kingdom of Kasi. Many men died for want of food. The king tried his best to relieve the distress of the people.

(b) Angulimala was a notorious robber. He killing men used to cut off their fingers, and wore them in a garland round his neck.

(c) Once he saw Buddha, and wanted to kill him. But hearing his words, he was moved, and throwing away his weapon fell at his feet.

(d) Formerly the island of Ceylon was full of Yakkhas. Buddha went there, and subdued the Yakkhas, and made the island fit for human habitation.

HINTS.

(a) Terrible famine—Bhiṃsanaka-dubbhikkhaṃ. • For want of food—Āhārāhhāvena. Tried his best—Yathā parakkamena ussahi.

(b) Notorious—Duṭṭho. To cut off—Chinditum. Wears them in a garland—Mālaṃ paridahati. Round his neck—Gale.

1918.

ADDITIONAL PAPER.

(a) All the inhabitants of the kingdom went together to the gate of the palace and made a loud tumult. (b) The king standing near the window. asked "Why are these men shouting so loudly ? (c) The Brahmin on the next day bathed early in the morning, and going there stood at the eastern gate. (d) My Lord, my father is dead, and my mother is ill. So I must go quickly, and see her. (e) Do you know what has happened to your mother during your absence from home ! "No sir, I do not know."

HINTS.

(a) Made a loud tumult—Nin⁵di. (b) Window—Sīha-pañjara, n. (c) Eastern gate—Pacchima dvāra. (d)

Quickly—Khippaṇ. (e) Has happened to your mother—Tava mātāyā kiṃ ahoṣi. During your absence from home—Gehe taṃ avijjamāne.

1919.

ADDITIONAL PAPRR.

(a) At that time there was a famine in Benares. Men could not give food to crows. The crows in a large number left the kingdom and went to the forest.

(b) A crow named Savatthika, taking his mate with him went to the place where Viraka lived and took his residence near a pond.

(c) Then he made friendship with Viraka and made to get from him abundant quantity of fish and lived upon them.

(d) Once Sāvattika thought—"Viraka is a crow, so too am I. He is black and I am also the same. There is no difference between him and myself. From this time I shall not eat the fish caught by him. I shall myself catch fish and live on them with my wife."

(e) He went to Viraka and told everything. Viraka said, "You will not be able to do this ; if you try to do it, you will surely perish."

HINTS.

(a) At that time—Tadā. Crows in a large number—Bahū Kākā. (b) A crow named Savatthika—Sāvattiko nāma kākō. Taking his mate—Bhariyaṃ ādāya. Took his residence—Nivāsaṃ gaṇhi. (c) Made friendship—Mettaṃ katvā. Made to get—Labhāpetvā. Abundant

quantity of fish—Bahū macche. Lived upon them—Teh jīvi. (d) Thought—Cintesi. So too—Pi. Black—Kaṇha. Same—Tādisa. Difference—Pabbheda, m. From this time—Ito paṭṭhāya. Between him and myself—Tas sa ca mameva majjhe. Caught by him—Tena gaṇhito (e) Surely—Addhā.

1920.

ADDITIONAL PAPER.

(a) The troops being terrified took to flight and flower-fell from the heaven into the lap of the emperor.

(b) Do not go to the village though it is a moonlit night. Sariputta was struck by a Takkha while meditating in a moon-lit night.

(c) In ancient times there was a king named Janaka in Mithila. One day he went to the forest for deer hunting.

(d) His minister and the people of the town followed him. Having killed many deer in the forest, the party returned to the city. (e) A lion seeing a deer thought, "I shall deceive the deer and somehow devour him." (f) He thought one day "What is good of my living the life of a house-holder; I shall renounce the world." (g) They both wept, and embracing each other went to their mother and asked for food.

HINTS.

(a) Troops—Yodha. Being terrified—Bhīta-tajjita hutvā. In the lap—Aṅke. (b) Moon-lit night—Juphā-

ratti. Struck—Pahato. Takkha—Takkha. While meditating—Jhāyante. (d) People of the town—Nagara-vasī. Followed—Anusariṃsu. Party—Parisā. (e) Deceive—Vañceti, Somehow—Yena tena upāyena. Devour Khādati. (f) What is good of living the life of a house-holder—Kiṃ me gharavāsenā. Renounce the world Pabbajjissāmi. (g) Embracing each other—Aññ-amaññaṃ parigaṇhitvā.

1921.

ADDITIONAL PAPER.

(a) In his sixteenth year he became the master of three Vedas and eighteen sciences. (b) A poor man went with his youngest sister to the forest to collect fuel and leaves. (c) The King one day went to the garden in a chariot and returned to the place at the evening. (d) Before he reached the town, dark clouds appeared in the sky and strong wind blew. (e) Both the brothers renounced the world on the death of their parents and lived by the side of the Ganges. (f) He saluted the teacher, went back to Benares and earned his livelihood by archery. (g) One day a young man of Benaras went to a renowned teacher of Taxila to learn sciences.

HINTS.

(a) In his sixteenth year—Tassa solasavassakāle. The master of three Vedas—Tiṇṇaṃ vedānaṃ pāragu, t̃su vedesu. Eighteen sciences—at̃thādasasu sippesu. (b)

Youngest—Kaniṭṭha. Leaves—Paṇṇāni (n). Fuel—Dāru. (c) In a chariot—Rathena. Strong wind blew—Mahā-vāto vahi. (d) Before he reached the town—Tassa nagaram āga-manassa pubbe. Dark cloud—Kaṇhavalāham. (e) On the death of their parents—Tesaṃ mātāpi tūnaṃ accayena. (f) Earned his livelihood—Jivikaṃ kappesi. By archery—Dhanu-vijjāya.

1922.

ADDITIONAL PAPER.

(a) He brought elephants, and sold them to the merchants. (b) There is a beautiful island in the middle of the river. (c) He went to the garden, and gathered flowers and fruits. (d) The great being released began to wander about in a grove near a rock. (e) The husbandman took the ass, covered with the lion's skin to be a real lion. (f) The merchant brought with them a well-trained peacock to Babylon. (g) I remember full well what I saw yesterday on my way to the garden.

HINTS.

(a) Elephants—Hatthī. Sold—Vikkīṇi. (b) Being released—Muñcito. Rock—Pāsāṇa. (c) Husbandman—Kassaka. Covered—Paruta. Skin—Camma. Took the ass to be a real lion—'Gadrabham sīho''ti saññāya. (f) Well-trained—Susikkhita. Peacock—Mora. Babylon—Biveru, f. (g) Remember—Sarāmi. On my way to the garden—Uyyāne-gamana-magge.

1923.

. ADDITIONAL PAPER.

(a) There was a temple by the side of a river. The king having bathed in the river, went to that temple. (b) There was a King, Janaka by name. He was just and virtuous. (c) He had neither a son nor a daughter. So the king and the queen were not happy. (d) Every month the king used to perform sacrifice with hopes to get a son. (e) My Lord, my father is dead, and my mother is ill. So I must go quickly and see her. (f) Do you know what happened to your father during your absence from home ? “No, sir, I do not know. ?”

HINTS.

(a) Temple—Cetiya. (b) Just and virtuous—Dhammika and dhammarāja. (e)+(f) (1918).

1924.

ADDITIONAL PAPER.

(a) “Who is this Brahmin ? Somadatta,” the king asked. “Great king, he is my father” he answered. (b) She made ready the food and served him rice with curry. and gave it to him bidding him eat. (c) At that time two traders, one from a village and one of the town were friends together. (d) All the monkey tribe gathered together upon the face of a huge rock to see the Bodhi satta. (e) The gold is mine, the precious gold, they cried day and night. (f) Stop, Stop, we have heard what is not meet to hear.

HINTS.

(a) Great king - Mahārājā. (b) Made ready—Kappesi. Served—Bhājesi. Curry—Vyañjanena. Bidding—Ānāpetvā. (c) Monkey tribe—Vāṇarakula. Gathered—Sannipatiṃsu. Hugerock—Mahāpāsāṇo. (d) Day and night—Divārattim. (e) Stop, stop—Tiṭṭha, tiṭṭha. Meet to hear—Sunītabba.

1925.

ADDITIONAL PAPER.

(a) In the past there was a householder at Benares. He was himself old, but his wife was young. They had a son who was very dear to them. In their house, there was a servant named Nanda.

(b) At texila there lived a renowned teacher. Students from different parts of the country used to come to him for studies. He loved all students as his son. The students also regarded him as their father.

(c) The ascetic seeing me asked him :—Whence is the little bird,” he said, “I have found it at the tree which stands by the side of the river. It has fallen from its nest on the tree.

HINTS.

(a) House-holder—Gahapati. (b) Students—Sissā. From different parts of the country—N nājanapadato. For studies—paṭhitarū. (c) Whence—Kuto. Nest—Kulavaka.

1926.

ADDITIONAL PAPER.

(a) Once a tortoise made friendship with two young swans who lived in the Cittakuta mountain. Hearing from them the beauty of the mountain the tortoise expressed the desire to see the place. Thereupon the swan said, "We can take you there if you can restrain your tongue.

(b) Once a quarrel arose between two fishes as to which of them was more beautiful than the other. Both of them insisted that he was more beautiful. They then went to a tortoise lying on the back, and referred the matter to him. The tortoise said : "Yes, both of you are beautiful, but I am more beautiful than both of you.

(c) Mahākosala, the father of Pasenadi, king of Kosala, gave his daughter in marriage to Bimbisara, king of Magadha, and gave the town of Kāsi as the marriage present. When Ajatasathu murdered his father Bimbisara, the Kosala princess died of grief. Thereupon Pasenadi declared war against Ajātasattu to confiscate the town of Kasi.

HINTS.

(a) Swans—*Hamsā*. Beauty—*Ramaṇīyam*. Expressed his desire—*Ichham pakāsesi*. Thereupon—*Tato*. Take you—*Tam netum*. Restrain—*Vāreti*. Tongue—*Jibhā*. (b) Quarrel—*Kalahō*. Between—*Majjhe*. As to which of them was more beautiful than the other—"Ko

sundarataro" tam nissāya. Insisted—Punappunam kathesi. Referred—ārocesi. Master—Attham Yes—āma. (c). Marriage present—Vivahapannakāre. Murdered—Ghātesī. Died of grief—Sokena gato. Declared war Yuddham ghosesī. To confiscate—Ucchinituṃ.

1927

ADDITIONAL PAPER.

✓ (a) Now it is spring. The trees are full of flowers. Birds are singing gaily among the branches of the trees. The wind blows from the south. All animals feel joy.

(b) The hermit went to the river to take a bath. Here he found a girl of exquisite beauty. He brought the girl to his hermitage. There he brought her up as his own daughter. When she grew up, she was given in marriage to a king.

(c) The boy was very poor. He has none to look after him. He lost his father and mother in his infancy. He was lying by the side of the road and was crying. His cries attracted the attention Abhinivesam ākaḍḍhi, Abiniveso, m. ✓

HINTS.

(a) Now—Idāni. Full of flowers—Puppha-sampannā. Spring—Vasantakāla. Among the branches—Sākhantaresu. Blows—Vahati. Singing gaily—Ānandena, kūjanti. South—Dakkhiṇa. Wind—Vato. All animals—Sabbe sattā. Feel joy—Sukham anubhavanti.

(b) Hermit—Isi. To take a bath—Nahāyitum. Exquisite beauty—Atīva ramaṇiya. Brought her up—Pālayi. As his own daughter—Attano dārikā viya. Gave in marriage to a king—Rañṇā saha vivāhaṁ adāsi. (c) Poor—Daliddo. None to look after—taṁ paṭijaggitum ko ci n'atthi. None—Koci. To look after—Paṭijaggitum. In his infancy—Dahara kāle. By the side of Maggasse. Lying—Nipajjitvā. Was crying—Rodi. His cries—Tassa rodanena. Passers by—Maggikassa. Attracted the attention—Kāruṇṇaṁ uppajji.

1928.

ADDITIONAL PAPER.

An old man, who saw a child stand for a long time by the side of a stream, said "My boy, why do you gaze so long on this brook? 'Because, said the child. 'I stay here to wait till the stream has run off, for then I shall cross it with dry foot.' Nay, said the old man, "you might stay out your life and yet not do that, for this brook will run as long as time.

HINTS.

Stand for a long time—Vahukkhaṇaṁ. Stream—Sota (m or n). Why do you gaze so long?—Kena taṁ diḡhaṁ olokesi? Because—Evaṁ. To stay here—Idha apekkhati. To run off—Sussati. For then—Atheka. Shall cross—Otarissāmi. Dry foot—Sukkha-pādena. Stay out your life—Yāva taṁ jīvasi. Run as long as time—Ciraṁ vahati. Till—Yāva. Nay—Pi. Yet not do so that—Apica kho mā esaṁ kara.

1929

ADDITIONAL PAPER.

In the land of the Bharata there once ruled a king of the house of the Kurus, Santanu by name. By the goddess, Gaṅga, the king had a son called Bhishma, whom he had appointed as his successor to the throne. One day Santanu met the beautiful fisher-girl Satyavati, fell in love with her, and desired her as his wife. Her father, the king of the fisher-folk, would, however, only give her to him on condition that the son born of his daughter should inherit the throne.

HINTS.

Once—Ekadā. Ruled—Rajjam kāresi. In the house of Kurus—Kuru-Kule. By name—Nāmena. By the goddess Gaṅgā—Devīm, gaṅgaṃ nissāya. Called Bhishma—Bhisso nāmena ñāto. Appointed—Akāsi. Successor to the throne—Rājāsanassa dāyādo. Falls in love with—Nimittam gaṇhāti. Desired her as his wife—tāya pāpim gaṇhitukāmo. Fisher-folk—Vālisika. How—ever—Apica. Only—Kevalam. By this daughter—Tassa dhitarāṃ nissāya. Born—Jāta. On condition—Etadatthāya. Should Inherit—Dāyādo bhaveyya. Throne—Rājāsana. Would give her—Tassā vivāhaṃ dātukāmo. Her father, the king of the fisher-folk, would, however, only give her to him on condition that the son born of his daughter should inherit the throne—Api ca tāya pitā, vālisikānaṃ rājā, tassa dhitarāṃ nissāya jāto putto rājāsanassa dāyādo bhaveyya, kevalam etadatthāya taṃ vivāhaṃ dātukāmo.

CHAPTER XVII

VOCABULARY

VERBS

A

Associates—saṃsandati.	Answers—vissajjati.
Allows—anuñānāti.	Admits—samanuñānāti.
Adorns — { alaṅkaroti.	Agrees—sampaṭicchati.
{ upaṭṭhahati.	Arranges—kappeti.
{ upapajjati.	Attains—upasampajjati.
Appeals — { khāyati.	Advises—ovadati.
{ paññāyati	
{ patidissati.	
Accepts—paṭigraṇhāti.	Ascertains— { jānāti.
Announces—Sāveti.	{ abhiñānāti.
	{ nicchināti.
Allures—palobhetti.	Attains—sampāpuṇāti.
Arises—Jāyati.	Addresses—adhibhāsati.
Asks—pucchati.	Attains—upasampajjati.
Abstains—viramati.	

B

Burns—pajjalati, ādippati.	Be sufficient—pahoti.
Be favourable—abhipasīdati.	Be full—pūreti.
Befits—arahati, kappati.	Beats—Potheṭi.
Beats—ākōṭeti.	Be imprisoned—bajjhati.
Brings—āneti, āharati.	
Breaks—āvijjhati.	Breaks — { bhañjati.
Be-unhappy—ukkaṇṭhati.	{ bhindati.
Be Blown up—uddhumāyati.	Be opened { —virujjhati.
Breaks—khaṇḍeti.	„ disturbed {

Bites— <i>dasati</i> ,	Bids farewell.— <i>āpucchati</i> .
Be satisfied— <i>tussati</i> .	Be in accordance with— <i>anulometi</i> .
Bears— <i>dadhāti</i> .	
Be tamed— <i>dammati</i> ,	Be ashamed— <i>lajjati</i> .
Be seen— <i>dissati</i> .	Be killed— <i>haññati</i> .
Bends— <i>namati</i> .	Bursts— <i>phālati</i> .
Buries— <i>nidheti</i> .	Binds— <i>Bandhati</i> .
Be born— <i> nibbattati</i> .	Be pure— <i>visujjhati</i> .
Bathes— <i>Nahāyati</i> .	Be at a crisis— <i>vyāpajjati</i> .
Becomes visible } <i>—pakāseti</i> .	Be able— <i>sakkoti</i> .
„ seen }	Be calm— <i>sammati</i> .
Be cut off— <i>pacchijjati</i> .	Be friendly with— <i>sammodati</i> .
Be calm— <i>paśīdati</i> .	Becomes— <i>hoti</i> .
Becomes bright— <i>pabhāti</i> .	Begins— <i>pavattati</i> , <i>ārabhati</i> .
Be defeated— <i>parājīyati</i> .	

C

Costs— <i>agghati</i> .	Crosses— <i>tarati</i> .
Comforts— <i>assāseti</i> .	Comes to an end— <i>niṭṭhāti</i> .
Comes— <i>āgacchati</i> .	Calls— <i>pakkosati</i> .
Calls— <i>āmanteti</i> .	Cooks— <i>pacati</i> .
Comes out— { <i>attarati</i> .	Cuts off— <i>pacchindati</i> .
{ <i>ummujjati</i> .	Combines— <i>sandahati</i> .
Counts— <i>gaṇeti</i> .	Collects— <i>samādahati</i> .
Connects— { <i>ganthati</i> .	Comes out— <i>samuttarati</i> .
{ <i>ghaṭeti</i> .	Carries— <i>vahati</i> .
{ <i>samodhāneti</i> .	
Covers— <i>Chādeti</i> .	Cries— <i>parodati</i> .
Cuts off— { <i>chijjati</i> .	Ceases— <i>pahāyati</i> .
{ <i>chindati</i> .	Crushes— { <i>piṃsati</i> .
Conquers— <i>jināti</i> .	{ <i>piḷeti</i> .
Consults— <i>mantayati</i> .	Conceals— <i>paṭicchādeti</i> .

Cries—ravati.
 Chooses—roceti.
 Covers—sañchādeti,
 Comes down—nipatati.

Completely filled—paripū-
 reti.
 Cheers—samassāseti.

D

Desires— { abhikaḍḍhati.
 { abhipattheti.
 Delights in—abhiramati.
 Draws in—ākaḍḍhati.
 Doubts—āsāṅkhati.
 Departs—niggacchati.
 Draws out—nīharati.
 Delays—pamajjati.
 Departs—pakkamati.
 Devotes oneself—yuñjati.
 Destroys—vināsati.
 Decreases—hāyati.
 Draws out—uddharati.
 Descends— { okkamati.
 { oronati.
 Drinks—pivati.

Dances—naccati.
 Departs—nikkhamati.
 Depends upon—nissayati.
 Drives away—palāpeti.
 Does—karoti.
 Digs— { khanati.
 { nikhanati.
 Dies—cavati.
 Decays—jīrati.
 Develops—pavaḍḍhati.
 Divides—Bhājeti, vibhajati.
 Dies—Marati parinibbāyati,
 Defeats—parājeti.
 Decays—hāyati.

E

Expels—nikkaḍḍhati.
 Exists—atthi.
 Excels—atikkamati.
 Endures—adhivāseti.
 Encourages—assāseti.
 Enters—pavisati.
 Eats—khādati, bhuñjati.

Eases—pasādeti.
 Escapes—Muccati.
 Educates—vineti.
 Explains—viyākaroti.
 Equips—Sajjati.
 Exists—samvijjati.

F

Finds—Adhigacchati.
 Follows—anubandhati.
 Forgives—khamati.
 Fights—yujjhati.
 Fears—bhāyati.
 Forsakes— { ojahati.
 { jahāti.
 Follows—anucarati.

Feels—anubhavati.
 Frightens—tājjeti.
 Fails—patati.
 Flaps—pappoṭheti.
 Falls down—patati.
 Fills—paripūrati.
 Falls = vassati.
 Furnishes—sampādeti.

G

Grasps at— { Anupādiyati,
 { Anupāleti,
 { parigaṇhāti.
 Guards— { Anurakkhati,
 { Paripāleti.
 Governs—Anusāsati.
 Goes away—Apagacchati.
 Goes—Avasarati.
 Gets tired—kilamati.
 Gets angry— { kujjhati,
 { kuppeti.
 Grinds—koṭṭeti.

Goes out— { niccharati
 { pajahati.
 Gets ready—sandahati.
 Gives up—pariccajati.
 Gives up { —Paribbajati
 the world }
 Goes about—pariyāti.
 Gets—labhati.
 Goes on—vattati.
 Gives birth to—vijāyati.
 Goes forth—payāti.

H

Heats—tayati.
 Honours—patimāneti.
 Handles—Parāmasati.
 Hangs up—Laggati.

Hears—suṇāti.
 Harasses—heṭṭheti.
 Honours sakkorati.

I

Imitates—anūkarati.
 Inaugurates—abhisiñcati.

Invites—nimanteti.
 Injures—himsati.

Informs—	{ pavedeti, āro- ceti, nivedeti.	Is—bhavati. Insults—paribhavati.
Insulting exclamation—	kak- kāreti.	

K

Kills—	{ hanati. vadhati.	Knows throughly—parija- nāti.
Knows—	{ vidati. jānāti.	Knows exactly—abhisam- bujjhati.

L

Lives—	{ Adhivasati. jīvati. paṭipajjati vasati.	Learns—uggaṇhāti. Lies down— { nippajjati, sayati. Loathes—nibbindati.
Looks at—	{ ulloketi. avekkhati. viloketi.	Laments—Paridevati. Learns by } —Pariyāpuṇāti. heart.
Leaves the world—	abhinik- khamati.	Loves—sinehati, piyāyati. Laughs—Hasati.
Lives together—	upasaṁva- sati.	

M

Mourns—	{ paridevati, socati.	Manages an estate—vicāreti. Meets together—sannipatati.
Mounts—	{ ārūhati, abhirūhati.	Meets—samāgacchati.

N

Nears—	{ upagacchati, upasaṅkamati.	Names—bravati.
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O

Observes—*oloketi*.Opens—*vivarati*.Oozes—*Paḅgharati*.Opens—*avāpurāti*.Overcomes—*abhihāvati*.Offers—*upānāmeti*.Offers— $\left\{ \begin{array}{l} \text{Paḁussati,} \\ \text{Dubbhāti,*} \\ \text{Dussati.} \end{array} \right.$ Obtains—*paṭilabhati*.

P

Puts on—*accḁādeti*.Pities—*anukampati*.Points out—*dasseti*.Puts down—*nikkhipati*.Practises—*ācarati*.Paints—*ālakkhati*.Protects—*rakkhati*.Proclaims—*paḁitteti*.Propitiates—*ārādheti*.Picks up—*uccinati*.Points out—*uddisati*.Products—*uppādeti*.Pulls—*kaḁḁhati*.Publishes—*kittayati*.Plays—*kiḁati*.Perishes—*khīyati*.Prosperes—*sampajjati*.Praises—*vaṇṇeti*.Puts an end to—*Samāpeti*.Puts on—*nivāseti*.Prepares—*paṭiyādeti*.Pierces—*paṭivijjhati*.Promises—*paṭisuṇāti*.Practises—*paṭisevati*.Prays for—*pattheti*.Pleases—*paritoseti*.Praises—*pasamsati*.Plasters—*limpati*.Pulls out—*luṇcati*.Performs miracles—*vikub-*
bati.Perceives— $\left\{ \begin{array}{l} \text{vijānāti,} \\ \text{sallakkheti,} \\ \text{abhiijjānāti.} \end{array} \right.$

Q

Quarrels—*vivādati*.

R

Reaches—*adhigacchati*.Rejoices—*aumodati*.Runs away—*palāyati*.Recites—*pavakkhati*.

Roams—	anuvicarati.	Roars—	{ gajjati, viravati, nadati.
Remembers—	anussarati.	Runs—	dhāvati.
Retires—	{ apakkamati, avaśakkati.	Returns—	nivattati, paccā-
Runs up to—	abhidhāvati.		gacchati,
Remains—	{ avasissati, ohiyati.	Retreats—	paṭikkamati.
Rises—	uggacchati, uṭṭhāti.	Rejects—	paṭikkhipati.
Returns—	nivattati.	Rains—	pavassati.
Receives—	paṭigāṇhāti, gaḥeti	Releases—	muñcati,
Recognises—	paṭijānāti.	Rejoices—	modati.
Rolls—	paṭivatteti.	Releases—	moceti.
Removes—	panudati, apaneti	Rolls—	vivatṭati.
Releases—	pamuñcati.	Recognises—	sañjānāti.
Rejoices—	pamodati.	Rises up—	samuṭṭhahati.
Runs up and down—	pari-	Remembers—	sarati.
	dhāvati.	Requests—	āyācati.
Revolves—	{ parivattati, saṁsārati.		

S

Sows—	{ ropeti, vapati.	Shortens—	saṅkhipati.
Speaks—	vadati.	Seizes—	saṅgaṇhāti.
Sells—	vikkiṇāti.	Satisfies—	santappati.
Seeks—	vicinati.	Scatters—	santharati.
Scatters—	vidhamati.	Sits down—	sannisidati.
Shakes—	vidhūnati.	Swears—	sapati.
Sees clearly—	vipassati.	Shortens—	samāseti.
Seizes—	vilimpati.	Sprinkles—	siṇcati.
Separates oneself from—		Serves—	Sevati.
	viviccati.	Steals—	harati.
		Strikes down—	nihanti.

Sets free—vissajjati.	Shuts—pidahati.
Spends—vītināmeti.	Speaks—bhasati.
Said—vuccati.	Shakes—vidhūnati.
Sums up—saṁkhāti.	Shuts—nimīlati.
Swallows—ajjoharati.	Sinks—nimujjati.
Sets as the sun—atthahagac-	Settles down—niliyati.
chati.	Starts—pakkamati.
Succeeds—anukkamati.	
Serves—anucarati.	Springs—pakkhandati.
Salutes—abhivādeti.	Seizes—paggaṇhāti.
Spreads—avattharati.	Sets on foot—paṭṭhapeti.
Scatters—vikirati.	Stands firmly—paṭiṭṭhati.
Shines—ābhāti.	Spreads—paṭṭharati.
Strings—āvunāti.	Sins—padubbhati.
Strives—āsimsati.	Spoils—padūssati.
Shouts—unnadati.	Splits—pabhijjati.
Sets a snare—otarati.	Serves—paricarati.
Shines—obhāsati.	Seeks—pariyesati.
Sinks—osīdati.	Spreads out—pasāreti.
Spins—kantati.	Sees—passati.
Shakes—kampati.	
Seizes—gaṇhāti.	Strikes— { pahamsati
Swallows—gilati.	{ paharati
	{ tāleti.
Seeks—gavesati.	Sends—pahināti, peseti..
Smells—ghāyati.	Shuts—pidahati.
Scatters—chaḍḍeti.	Speaks—bhanati.
Shines—jalati.	Smears—makkheti.
Stands—tiṭṭhati.	Surveys—mināti.
Shines—dippati.	Swoons—mucchati.
Sleeps—niddāyati.	

T

Takes leave—Āpucchati.

Thinks—āvajjati.

Talks—katheti.

Tills—kasasti.

Throws— } khipati, ukkhi-
 } pati, pakkkhipati.

Thinks—cinteti.

Torments—Dahati.

Takes care—paṭijaggati.

Takes orders—pabbajati.

Throws round—parikkhipati

Touches—parimajjati.

Thrills—pharati.

Takes counsel—mantayati.

Thinks—maññati.

Trains—vineti.

Takes out—viyūhati.

Takes rest—vissamati

Tests—vimaṃsati.

Terrifies— } saṃvejeti,
 } santāseti.

Takes away—samādiyati.

Takes with—sallapati.

Trains himself—sikkhati.

Teaches—upadisati.

U

Understands— } adhigaccha-
 } ti, bujjhati,
 } pajānāti.

Ushers—paveseti.

Utters—udāneti.

V

Vomits—uggirati.

Vanishes— } nassati.
 } antaradhāyati.

W

Wishes—icchati.

Wails—kandati.

Weighs—talayati.

Wipes away—parimaddati.

Wears ornament—pilandhati.

Worships— } pūjeti,
 } namassati.

Wards off—nivāreti.

Wakes up—pabujjhati.

Writes—likhati.

Y

Yokes—payuñjati, yojeti.

CHAPTER XIX

English Vocabulary.

MASCULINE NOUNS.

A

Appraiser—agghāpaniya.	Age—kappa,
Advantage—attadattha, lābha	Antelope—kuruṅga.
Assertion—atthavāda.	
• Abstract of the contents } —atthuddhāra	Accumulation— } khandha, ni-caya, sandeha.
Alighting—Sannipāta.	Ass—Gadhabha.
Ascetic— } anagāriya, isi. } samaṇa, tāpasa.	Assassination—Ghāta.
Assistance—anuggaha.	Abandoning—✓caj, cāga.
Anarchy—appatissa-vāsa.	According to one's whim } chanda.
Anointing—abhiseka.	An adherent of a philosophical school } —titthiya.
Adornment—alaṅkāra.	
Arrival—Āgama.	Alteration—vikāra.
Acting up to—✓car, ācāra.	Air—Anila.
Attack— } Ā-sada, ā✓sad. } upaddava.	Ambassador—dūta.
Arising—ud ✓pad, uppāda.	Apparent } —neyyattha.
Arrow—kaṇḍa.	meaning }
Agent—kattar.	Anxiety—Paridāha.
Admonition—O-Vāda.	Air (the sky)—vehāsa.
Anger—pa-kopa, ✓kup, rosa.	Association—saṁ-sagga.
Adjacent } paccanta.	Abridgment—saṅkhepa.
Country }	Assemblage—saṅgha.
Adversary—paccāmitta.	Acquaintance—Santhava.

Attainment— { paṭi-lābha.
paṭi vedha.

Aspiration—pa-ṇi-dhi.

Abyss—pa-pāta.

Advance— { parakkama,
✓kam.

Apparatus—parikkhāra.

Attendance—parivāra.

Amorous gestures—bhāva.

Application—yoga.

Avarice—lobha.

Air—vāta.

Assertion—vāda

Afternoon—vi-kāla.

Assembly—samāgama.

Agreement—samādhi.

Affliction—sam-bādha.

Associate—sahāya.

Applaud, } —sādhukāra.
approval }

Attendant— { upaṭṭhāka,
bhacca.

Agitation—sam-vega.

Attachment—Anu-saya.

Aim—attha.

Apartments—siri-gabbha.

Acute pain—sūla.

B

Belly—Kucchi.

Bridge—Setu.

Bamboo—Velu.

Bo-tree—Bodhi.

Bird—Sakuṇa.

Betel—Puga.

Breast—Aṅka.

Burning } —Aṅgāra.
coal }

Body—Bondi, attabhāva.

Boy—Bālaka.

By degrees—Anukkama.

Bad quality—Asaddhamma.

Bear ill will } —Āghāta.
against }

Bold advance—Parakkama

Bag—Pasibbaka.

By the side of—Passa.

Blow—Pahāra.

Ball—Piṇḍa.

Beloved person—Piya.

Bull—Puṅgava.

Buddha—Purisāsabha.

Board—Phalaka.

Bonds, } —Bandha,
bandage }

Boy { Bāla,
māṇava.

Brāhmaṇa—Brahmin.

Being—Bhava.

Brother—Bhātar.

Beginning—Ādi,
 Bazar—Āpaṇa.
 Blame—Upa-vāda.
 Benefactor—Kattar.
 Barber—Kappaka.
 Box—Karaṇḍaka.
 Battle—Kalaha, raṇa.
 Body—Kāya, deha.
 Boy—Dāraka.
 Bray—Gadrabha-rava.
 Band, }
 book } —Gantha.
 Ball—Guḷa.
 Bullock—Goṇa.
 Bowl—Ghaṭa.
 Born—Jātaka, patta.
 Being—Jīva, satta.
 Bark—Taca.
 Banner—Dhaja.
 Buddha—Narāsabha.
 Best of men—Naruttama.
 Boat-man—Nāvika.
 Banyan tree—Nigrodha.
 Belief—Pati aya ✓i,
 paccaya.
 Basket—Samugga.

Burden—Bhāra,
 Beggar—Bhikkhu, yācaka.
 Breaking—Bheda.
 Butcher—Māmsika.
 Bed—Mañca.
 Bejewelled fan—Mani-tala-
 vaṇṭa.
 Bean—Mugga.
 Brahmanical {
 sacrifice { Yañña.
 Bridle—Raṁsi.
 Brief moment—Laya.
 Bristling of the {
 hair of the body { Lomaha-
 msana.
 Boil—Vaṇa.
 Beauty—Vaṇṇa.
 Boon—Vara.
 Belief—Vāda,
 Bird—Pakkhī, vāraṇa.
 Bull, bearer—Vāha.
 Branch—Viṭapa.
 Boar—Sūkara.
 Best part—Sāra.
 Birth—Sam-bhava.
 Brother-hood—Saṅgha.

C

Conduct—Ācāra,
 Case—Atṭa.
 Co nnexion—Anu-sandhi.

Control—Patissa-vāsa.
 Cleft—Padara.
 Composition—Bandha.

Counsellor—Anusāsaka,
 Coming—Ā-gama.
 Cloak—Uttar-saṅga.
 Calamity—Upaddava.
 Coming into } Uppāda.
 existence }
 Cock—Kukkuṭa.
 Crocodile—Kumbhila.
 Cowherd—Gopa,
 Characteristic—Guṇa.
 Cow—Go.
 Conqueror—Jina.
 Child—Jātaka.
 Country—Desa.
 Coconut—Nālikara.
 Cage—Pañjara.
 Contrary wind—Paṭivāta.
 Conception—Paṭi-sandhi.

Cook—Bhatta-kāra.
 Centre—Majjhe.
 Car—Ratha.
 Crow—Vāyasa.
 Coquetry—vi-lāsa.
 Care—sakkāra
 Conch—Saṅkha.
 Collection—Sannipāta.
 Compound—samāsa.
 Crowding—Sam-bādha
 Conversation—sallāpa.
 Congratulation—sādhukāra.
 Cause—Hetu.
 Cobbler—cammakāra.
 Cultivator— {kassaka,
 {haladhara.

Ch.

Charcoal—Aṅgāra.
 Chief of }
 sages. { Isi-nisabha.

Chapter—kaṇḍa.
 Chief Inda. Puṅgava.
 Chaplain—Puro-hita.
 Chase—Miga-va.

D

Defect—a-guṇa, dosa.
 Dung—ukkāra.
 Devout layman—upāsako.
 Disturbance }
 of work } kamma-ccheda
 debtor—uttamaṇṇa.
 Decision—vi-nicchiya.

Din—Rava.
 Dwarf—vāmana.
 Detail—vitthāra.
 Destroyer—vi-nāsana.
 Dissolution—vi-laya
 Disguise—vesa.
 Dagger—sattha.

Drought—Nidāgha.	Doubt—sandeha
Diving in—Ni-mujja.	Desire fulfilled—sa-pakka-
Dawn—Paccūsa.	āsā.
District—Padesa.	Deer—sarabha.
Division—Pabheda.	Decapitation—sīsaccheda.
defeat—parā-jaya	Dog—suṇa.
Decay—parikkhaya.	Deity—sura.
Dear one—piya.	Dart—sūla.
Demon—pisāca.	Darkness—andhakāra.
Drop—bindu.	Devotion—yoga.
Death—maccu.	Dispute—pa-vāda.
Deliberation—Manta.	Disease—Roga.
Devil—Māra.	Dinner—Sāya-māsa.
Delusion—Moha.	Desire—dohaḷa.

E

Enemy { Ari, sattū, paṭisa-	Elephant—vāraṇa.
ttu, paccāmitta.	Emotion—vegā.
Excellence—Atisaya.	Every part—sabbaṅga.
Easily satisfied—Appiccha.	Evening—sāya.
Entrance—āya.	Emotion—sam-vega.
Elder monk—Thera.	Essential } sāratttha.
Explanation—niddeśa.	meaning }
Exertion—parakkama.	

F

Foam—āsava.	Fan palm—tāla.
Fire—aggi.	Forest— <u>dāya</u> .
Finger—aṅguli.	Flag—dhaja.
Fasting—uposatha.	Fetter—Ni-gaḷa.
Float—uḷumpa.	Favour—paggaha.

Flood—ogha,	Friendly } —paṭi-santhāra.
Farmer—kassaka.	greeting }
Failure—cheda.	False doctrine—uddhamma.
Friend—mitta.	Festival—maha.
Fist—muṭṭhi.	Fame—yasa.
Forehead—muddhan.	Flock—yūtha.
Food—āhāra.	Fighter yodha.
Feather—Patta.	Forester—vana-cāraka.
Foot-print—pada-valaṇja	Flying horse—valāhassa
Furniture—parikkhāra.	Fold—vidha, bhoga.
favour—Pasāda.	Friendship—santhava.
Foot—pāda.	Friend—sahāya.
Fish-hook—Balisa	Fatigue—kilamatha.
Fisherman—Bālisika.	False suit—kūṭaṭṭa.
Fish—maccha.	Ful moon—supunṇa canda.

G

Goat—aja, eḷaka.	Ghost - peta.
Gain—āya.	Good behaviour—vi-naya.
Gestures—ākappa.	Good-result —vi-pāka.
Guard—ārakkha.	General—senāpati.
Grove—ārāma.	Grief—soka.
Grand son—nattar, nattā	Goose—haṁsa.
Guardian—nātha.	Golden pot—bhikkāra.
Group—nikāya.	

H

Hunter—luddaka.	Heretical sect—tittha.
Hint—obhāsa.	Heap—thūpa.
Husband—sāmika.	Honour—sakkāra.
Health—aroga-bhāva.	Hell—naraka, niraya.

Heat— <i>ātāpa</i> .	Hair— <i>vāla</i> .
House— <i>ālaya</i> .	Heron— <i>baka</i> .
Hole— <i>āvāṭa</i> .	Hammer— <i>muggara</i> .
House-holder— $\left\{ \begin{array}{l} \text{kuṭumbika,} \\ \text{gahapati.} \end{array} \right.$	Heaven— <i>sagga</i> .
Hair— <i>kesara</i> .	Hand— <i>pāṇi</i> .
Herd of cattle— <i>go-gaṇa</i>	Head of a trad- } <i>sattha-</i>
Hill— <i>giri</i> .	ing company. } <i>vāha</i> .
Hermit— <i>tāpasa</i> .	History— <i>itihāsa</i> .

I

Individuality— <i>atta-bhāva</i> .	Intoxication— <i>mada</i>
Impiety— <i>asaddhamma</i> .	Iron— <i>Loha, ayas</i> .
Ill-will— <i>ā-ghāta</i> .	Intimacy— <i>vissāsa</i> .
Inherent meaning— <i>Nītattha</i> .	Indra— <i>Sakka</i> .
Insect— <i>pāṇa</i> .	Island— <i>dīpa</i> .

J

Joy— <i>ānanda, pamoda</i> .	Journey— <i>addhan</i> .
Jaundice— <i>Paṇḍu-roga</i> .	Jem— <i>maṇi</i> .
Jar— <i>vāraka</i> .	Juice— <i>yūsa</i> .
Jackal— <i>Sigāla</i> .	

K

Keeper— <i>Gopaka</i> .	King— <i>Rājā</i> .
Kinsman— <i>ñāti</i> .	Knowledge— <i>Bodhi</i>

L

Lad— <i>susu</i> .	Lamp— <i>padīpa</i> .
Lap— <i>ṛika</i> .	Lotus— <i>paduma</i> .

Law-suit—*aṭṭa*.
 Life-time—*addhan*.
 Leaf—*palāsa*.
 Leader—*netā*.
 Lineage—*santāna*.
 Lion—*sīha*.
 Limit—*Pariyanta*.
 Life—*āyu*, *jīva*, *pāṇa*.
 Light—*āloka*.
 Lower-jaw—*adharoṭṭha*.
 Lotus stock—*kumuda-naḷa*.
 Lake—*sara*.

Little son—*Puttaka*.
 Lust—*Rāga*.
 Leather—*vaddha*.
 Loss—*vaya*.
 Litigation—*vi-vāda*.
 Laughter—*hāsa*.
 Labourer—*kamma-kāra*.
 Light-giver—*dīpaṅkara*.
 Lapse—*accaya*.
 Limit—*antaka*.
 Lustre—*obhāsa*.

M

Matter—*attha*.
 Minister—*Amacca*.
 mango—*amba*.
 Morality—*ācāra*.
 Misery—*ādinava*.
 Market—*āpaṇa*, *nigama*.
 Master—*Issara*.
 Means—*upāya*.
 Married man—*kuṭumbika*.
 Moving—*cāla*.
 man—*nara*, *jana*.
 Messenger—*dūta*.

Method—*naya*, *pariyāya*.
 Mountain—*pabbata*.
 Mendicant—*bhikkhu*.
 Monastery—*vihāra*.
 Mud—*Paṇka*.
 Murder—*ghāta*.
 Mother's brother—*mātulaka*.
 Month—*māsa*.
 Mark—*valaṅga*.
 Mass—*puṇja*.
 Monk—*samaṇa*.
 Meeting—*sannipāta*.

N

Noise—*sadda*.
 Neglect—*atipāta*.

Nature—*sa-bhāva*.
 Novice—*sāmaṇera*.

Need—attha.
 Nail—nakha.
 Natural } —pakati-bhāva.
 state }

Neck—gala.
 Next world—paraloka.
 Nobleman—ariya.

O

One who obeys—anu-ruddha.
 Otter—udda.
 Occasion—okāsa.
 Ox—go.
 Owner—pati, sāmin.
 Offence—apa-rādha.
 Obstruction—vi-rodha.

Ogre—rakkhasa.
 Offspring—sūnu.
 Opportunity—okāsa.
 Origin—sam-bhava.
 Owl—kosiya.
 Oil—tela.
 Ocean—sam-udda, sāgara.

P

Porter—dvārika.
 Price—aggha.
 Pupil—antevāsika, sāvāka.
 Passion—āsava.
 Pot—ghaṭa.
 Pill—guḷa.
 Power—thāma.
 Plank—padara.
 Palace—pāsāda.
 Peacock—mayūra, mora.
 Pagoda—māla.
 Parched grain—lāja.
 Paradise—Pāmaṇeyyaka.
 Pore—Lomakūpa.

Perfume—vāsa.
 Pipe—velu.
 Preparation—sam-bhāra.
 Peace—samatha.
 Pith—sāra.
 Pulling out—uddhāra.
 Preceptor—upajjhāya.
 Permission—okāsa.
 Prince—kumāra.
 Panther—dīpi.
 Perfumery } —gandhā-
 shop } paṇa.
 Painter—cittakāra, raṅgā-
 jīva.

Q

Quadruped—catuppada.

Quarrel—vi-vāda,

Question—Pañha.

Quantity—Rāsi.

R

Rice—sāli.

Rapture—hamsa.

Roar—nāda.

Reward—vipāka, ānisaṁsa.

Ruin—vi-nāsa.

Receipts—Lābha.

Royal inaugura- } — Rājabhi-
tion } — seka.

Rat—mūsika.

Revenue—bali.

Rumour—pa-vāda, ghosa.

Reading—pāṭha.

Rock—pāsāṇa.

Rich man—dhanika.

Retinue—Pari-vāra.

Residence—nivāsa.

Relic—dhātu.

Rice-grain—taṇḍula.

Reasoning—takka.

Robber—cora.

Razor—khura.

Respect—gārava

Remorse—anusaya.

Refuse—āsaya.

Room—okāsa.

Rein, rope—raṁsi.

Rainy season—vassa.

S

Shoulder—amśa.

Season—kāla, utu.

Shoot—āṅkura.

Self—attan.

Setting sun } — atthagama
} — suriya

Sin—adhamma.

Snake } ahi, nāga, urāga,
} — phaṇin, bhujaga,
} — pannaga.Service done } — paṭi-
in return } — vatta.

Separation—Pabbheda.

Sacrifice—Pariccāga, yañña.

Synonym—Pariyāya.

Sofa—pallaṅka, mañca.

Stroke—pa-hāra.

Sinner—pāpa-dhamma.

Shield—phalaka.

Supporter—bhattar.

Shape—ākāra.	Sister's son—bhāgineyya.
Sky—ākāsa.	Schism— bhinna-vāda, }
Sunlight—ātaṇṇa.	bheda.
Supernatural } --ānu-bhāva.	Sweet voice—madharassara.
power	Sage—muni.
Seed—ni-vāpa.	Storm—megha.
Sentry—ārakkha-manussa.	Swan—rāja-hansa.
Son—putta, traja.	Sun—rabi.
Swelling—ussada.	Shudder of } —lomahansa
Swamp—kaccha.	horror
Smith—kammakāra.	Stratum—santhāra.
Son of a } —kula-putta.	Society—samāgama.
respectable }	Self-concentra- }
family.	tion. }
Summit—kūṭa.	—samādhi.
Share—koṭṭhāsa.	Social inter- }
Sword—khagga.	course. }
Saint—khīṇāsava.	—samvāsa.
Summer—gimha.	Sun—suriya.
Sandal tree—candana.	Sprinkling—seka.
Self-sacrifice—cāga.	Sweat—seda.
Sound—sadda.	Stream—sota.
Sessamum—tila.	Sinner—puthujjana.
Subjection—damatha.	Shoot—vitapa.
Slave—dāsa, bhacca.	Sail— laukāra.
Sort—pa-kāra.	Sort—vidha.
	Sky—vehāsa.
	Sound—virava.

T

Two palms } —katañjali,	Thigh—uru.
}	Troop—gaṇa.
} —añjali.	Tie—gantha.
Trespass—atikkama.	

Traveller } — addhika, pan-	Thief—cora.
} — thika.	Tree—rukkha.
Teacher } — ācariya,	Tray—pāsa.
} — sikkhaka.	Tax—ba i.
Theatre—Raṅga.	Trade—vohāra.
Thrill of joy—Loma-haṁsa.	Tie—saṁ-yojana.
Trader—vāpija	Termination—Saṅkhaya.
Tail—vāka-dhi.	Teacher—Satthar
Trial—vi-nicchaya.	Terror—santāsa.

U

Upper jaw—uttaroṭṭha.	Universal monarch—cakka
Uterine brother—sodariya.	vattiṁ.
Union—yoga, saṁ-sagga.	

V

Village—Gāma.	Victory—Jaya.
Villager—gāma-vāsin.	Vice—saṇḍāsa.

W

Wood pecker—kaṭṭhaka.	Woe—parideva.
Worldly life—Gharavāsa.	Wall—pākāra.
Walk—caṅkama.	War—raṇa.
Whim—chanda.	Wealth—vi-bhava.
Wing—pakkha, patta.	Winter—hima, hemanta.
Way farer—panthaka.	World—loka.

Y

Year—vacchara.	Young man—mānava.
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Feminine Nouns.**A**Anxiety—*cintā*.Army—*dhajinī, senā*.Attendant—*parisā*.Appearance—*ākati*.Attachment—*māyā*.Alms—*bhikkhā*.Abstinence—*virati*.Asseveration—*saccakiriyā*.Ability—*satti*.Alliance—*sandhi*.Agriculture—*kasī*.Animal—*pāṇī*.**B**Boat—*nāvā*.Belief—*diṭṭhi*.Beauty—*siri*.Branch—*sākhā*.Back—*piṭṭhī*.Bee—*makkhikā*.Boundary—*sīmā*.**C**Colour—*chavi*.Consent—*anumati*.Calculation, } —*gaṇikā*.
courtezan }Commentary—*vaṇṇanā*.Course—*gati*.Cow-keeping—*go-rakkhā*.Caste—*jāti*.Cotton—*tūlā*.Consciousness—*cetanā*.Careful—*nisanti*.Counsel—*mantanā*.Competency—*pariyatti*.Creeper—*latā, vallī*.Convocation, } —*saṅgīti*.
Council }Covering—*sāṇi*.Cow—*dhenu*.Cave—*guhā*.**D**Desire—*taṇhā, kāmata*.Doe—*migī*.Drum—*bheri*.Durability—*ṭhiti*.

Declaration—sāvanā.
 Devotion—sevanā, dhī.
 Description—vaṇṇanā.

Daughter—dhītar.
 Dust—dhūli.

E

Evil course—agati.
 Envy—usuyyā.
 Earring—kaṇṇikā.
 Exertion—dhiti.
 East—pācī.

Execution—vajjhā.
 Earth— } vasudhā, bhūmi,
 } paṭhavī.
 Execution block—gaṇḍikā.

F

Forest—aṭavī.
 Free—mutti.
 Friendship—mettā.
 Foreign country—disā.
 Finger—aṅguli.
 Fame—kitti.
 Friend—sakhī.
 Female servant—paricārikā.

Forgiveness—khamā.
 Female ascetic—paribhājikā.
 Folly—bālata.
 Fist—muṭṭhi.
 Fringe—vaṭṭi.
 Fence—vati.
 Faith—saddhā.
 Fortune—soṭṭhi.

G

Gratitude—kataññutā.
 Goddess—devī.
 Gift—dakkhiṇā.
 Gain—patti.
 Garland—mālā,

Grace—Rūpā, līlā, sobhā
 Growth—vaḍḍhi.
 Glory—sam-patti.
 Good family—su-pajā.
 Gait—gati.

H

Hire—bhati.
 Honour—apaciti.

Hunger—khuddhā.
 Heresy—laddhi, diṭṭhi.

Hope—āsā.

Hut—kuṭi.

Hen—kukkuṭi.

Happiness pīti.

Help—sahāyatā.

Hall—sālā.

Harming—himsā.

I

Intuitive knowledge } —abhiññā.

Ill luck—kāla-kaṇṇī.

Itches—kaṇḍu.

Intelligence—viññu tā.

Inverting—vi-parī.

Iguana—godhā.

Interval—antarikā.

J

Jar—cāṭi.

Jaw—hanu.

K

Knowledge—paññā, buddhi.

L

Lady—īsī.

Life—cariyā.

Louse—ukā.

Liking—ruci.

Livelihood—Jivikā.

Light—juti, pabhā.

Limit—sīmā.

Learning—vijjā.

Language—bhāsā.

Liquor—surā.

Line—seni.

Lightning—asani, vijju.

Lac—lākhā.

Lie—musā.

M

Mercy } —anukampā,
—anuddyā.

Mother—ammā.

Memory—sati, medhā.

Madness—mattatā.

Moonlight—juphā.

Meeting—parisā.

Mass—piṇḍi.

Matted hair—jaṭā.
 Medicine—osadhi.
 Magical power—iddhi.

Mare—vaḷabhā.
 Misfortune—vyāpatti.

N

Nurse—dhāti.
 Neck—gīvā.
 Nose—nāsā.
 Nectar—sudhā.
 Necklace—mekhalā.

Night—ratti.
 Rain—vutṭhi.
 Name—samaññā.
 News—pavatti.
 Number—saṅkhā.

O

Origin—ādi.
 Obedience—patissā.
 Opinion—mati.

Old age—jarā.
 Offering—pūjā.

P

Plantain tree.—kadali.
 Pity—karuṇā.
 Play—kīlā.
 Patience—khamā, khanti.
 Praise—guṇa-kathā, thuti.
 Perfection } —guṇaggatā-
 } —pāramī.
 Peace—sānti.
 Purity—suddhi, vi-suddhi.

Pain—vedanā.
 Picture—chavi.
 Pearl—muttā.
 Progress—virūhi.
 Piece—sakaḷikā.
 Perfect } —sam-bodhi
 knowledge }
 Point—koṭi.

Q

Queen—mahesī.

Quarrel—vitaṇḍā.

Resolution—*adhimutti*
 Respectable } —*kula-*
 daughter. } —*dhitar.*
 River—*nadī.*
 Rays—*rassi.*
 Room—*sālā.*
 Rice-gruel—*yāgu.*
 Rope—*rajjū.*

Simile—*upa-mā.*
 Scissors—*kattarikā.*
 Speech—*kathā, vācā.*
 Skin—*chavi.*
 Satisfaction—*titti.*
 Sleep—*niddā*
 Sympathy—*dayā.*

Shower—*dhārā.*
 Succession—*paramparā.*
 Series—*paveṇi.*
 Sister—*bhaginī.*
 Source—*yonī.*
 Shame—*lajjā.*
 Strap—*varattā.*
 Sand—*vālukā.*

Torture—*kāraṇā.*
 Tie—*gaṇṭhikā.*

Rays—*pabhā.*
 Rain—*vu h*
 Row—*pāli.*
 Razor—*vāsi.*
 Row, road—*vithi.*
 Rehearsal—*saṅgīti.*
 Rock—*silā.*

S

Science—*vijjā.*
 Spiritual } —*vi-passanā.*
 insight }
 Sensation—*vedanā.*
 Sugar—*Sakkharā.*
 Self-culture—*sabhāvanā.*
 Spontaneous birth—*sayaṇ-*
jāti.

Screen—*sāṇi.*
 Splendour—*siri.*
 Sanctification—*sotāpatti.*
 String—*taṇṭi.*
 Stick—*yaṭṭhi.*
 Shadow—*chāyā.*
 Search—*pariyesanā.*
 Subjects—*pajā.*

T

Tongue—*jivhā.*
 Thorough knowledge—*pariññā*

Thought—cintā.
 Torch—dīpikā.
 Thirst—taṇhā.
 Thunder—asaṇi.
 Throat—gīvā.

Thought—bhāvanā.
 Thirst—pipāsā.
 Time—velā.
 Training—sikkhā.

U

Union—sandhi.

V

Verse—gāthā.

W

Woman—itthī, nārī.
 Work—kiriya.
 Wondering—cārikā.
 World—mahī.
 Wine—surā.
 Wish—icchā.
 Writing—lekhā.

Word—kathā, vācā.
 Wailing—pari-devanā.
 Wife—bhariyā, dārā.
 Wick—vaṭṭi.
 Widow—vidhavā.
 Welfare—sugati.

Y

Young—kumārī.

Year—samā.

Neuter Nouns

A

Arahtship—arahatta.
 Arrival—āgamana.
 Action—karaṇa.
 Aim—parā-yana.
 Allowing to dwell—vāsana.

Agitating—saṃ-vejana.
 Abridgement—saṅgaha.
 About six miles—yojana
 Authority—pamāṇa.
 Ashes—Bhasman.

B

Body—rūpa, aṅga.
 Bow—dhanu.
 Bone—aṭṭhi.
 Blue lotus—uppala.
 Betel leave—Tam-būla.
 Beak—Tuṇḍa.

Boil—vaṇa.
 Bamboo grove—veḷu-vana.
 Bottom—Taḷa.
 Back—piṭṭha.
 Back-biting—pesuṇṇa.

C

Cause—kāraṇa, nimitta.
 Charity—dāna.
 Curd—dadhi, nidāna.
 Complaining of—ujjhāna.
 Calculation—gaṇana.
 Cave—gabbhara.
 Carpenter—tacchaka.
 Controlling—damana.
 Cloth—Dussa.
 Competence—yutta.
 Cage—pañjara.
 Cover—paṭala.
 Conclusion—pariyosāna.
 Cloud—valāha.
 Chariot—vāhana.

Crushing—viddhamāna.
 Centre—vemaṃjha.
 Cart—sakaṭa.
 Conch—saṅkha.
 Century—sata.
 Combination—sam-odhāna.
 Crop—sassa.
 Chant—sāma.
 Coldness—sītala.
 Custom—sīla.
 Ceylon—sihala.
 Censure—niggahāṇa.
 Curry—Byañjana.
 Covering—āvaraṇa.
 City—Nagara.

D

demerit—pāpa.
 death—Macchu, maraṇa.
 decay—Khaya.

dispersing—vi-dhamāna.
 donation—vissajjana.
 decoration—paśādhana.

departure } — gamana,	design—mānasa.
} — nikkhamana.	day—dina.
devotion—tapa.	difficult passages in a text—
dry land—Thaḷa.	Gaṇṭhin.

E

Ear—sota.	Establishment } — thapana,
Eye } — Locana, nayana,	} — patitṭhāna.
} — akkhi.	Essential cause—Ni-dāna.
Egg—andaṃ.	Every part—sabbaṅga.
Exit—ukkamana.	Extreme heat—accuṇha.
Excitement—calana.	Enmity—vera.

F

Flower—puppha.	Favour—pasādhana.
Face—mukha.	Family—kuṭumba.
Force—bala.	Fear—bhaya.
Forehead—Nalāṭa.	Fortress—pura.
Forsaking—Nekkhamma.	Food—bhojana.
Fruit—Phala.	Field—khetta.
Firewood—dāru.	Funerals—sarīra-kicca.
Foot—pada.	Flower—kusuma.
Face—vadana.	Festival—chaṇa.
Forest—arañña.	Falling—patana.
Fame—yaśaṃ.	Foot-print—pada.
Flames—acci.	

G

Good—maṅgala.	Grip—gahana.
Gender—liṅga.	Grass—tiṇa.
Ginger—siṅga.	Gift—dāna.

Garden—*uyyāna*.Gold—*kañcana*.Grove—*kānana*.Guilt—*kibbisa*.Gate—*dvāra*.Good-will—*metta citta*.Goods—*bhaṇḍa*.

H

Honey—*madhu*.Hearing—*sota*.Heart—*hadaya*.House } —*geha*, *āyatana*
 } —*ghara*, *agāra*.Harassing } —*para heṭhana*.
others }Harsh-words—*pharusa*.Hair—*loma*.Horn—*siṅga*.Hole—*sobbha*.Happiness—*sukha*.Head—*matthaka*.Honey-comb—*madhu-pāṭala*.

J

Joy—*Pāmojja*.Jail—*bandhanāgāra*.Jewel—*ratana*.Joke—*hasita*.

K

Knife—*sattha*.Kingdom—*raṭṭha*.Knot—*Gaṇṭhin*.

L

Leaf—*patta*.Lips—*oṭṭa*.Life—*gīva*.Literary } —*pakarāṇa*.
Composition }Love—*piya*.Living—*vi-hārin*.Lac—*Jatu*.Leather—*camma*, *vaddha*.Lust—*vana*.Low land—*ninna*.Liar—*musā-vādin*.

M

Meditation—*Jhāna*.Measure—*matta*.

Milk—dugdha, khīra.
Mind—mana.
Mercy—kāruṇīya.
Misconduct—duccarita.
Mud—paṇka, kalala.
Magnificent town—puru

ttama.

Misfortune—vyasana.
Merit—puṇṇa.
Meat—Mamsa.
Mark—lakkhaṇa.
Misery—dukkha.

N

Nose—ghāṇa.

Net—jāla.

O

Oven—uddhana.
Opinion, Objection—vāciya.

Omen—Nimittā.
Ointment—vi-lepana.

P

Precept—sīla.
Pike—sūla.
Purifying—sodhana.
Poison—visa.
Protection—rakkhana.
Pair—yuga, yugala.
Pavilion—maṇḍapa.
Platform—mahātala.
Palace—bhavana.

Power—bala.
Painting—parikamma.
Petal—palāsa.
Preface—nāpāna.
Playing—kīlāna.
Paddy—dhañña.
Precious stone—veḷuriya.
Performance—sādhana.

R

Race—kula.
Root—mūla.
Reason—kāraṇa.
Rag—cīvara.
Rainy day—duddina.

Restrain—āvaraṇa.
Refutation—nivattana.
Return—paccāgamana.
Retreat } —paṭikkamana,
 } senāsana.

Risk—parissaya.
 Recitation—bhāṇa.
 Rope—yotta.
 Rupee—rupiya.
 Rite—vata.
 Rolling—vattin.
 Residence—vasana.

Reply—Paṭi-sāsana.
 Removai—vinodana.
 Ruin—vyasana.
 Refuge—saṇa, tāṇa,
 Royal bed—siri-sayana,
 Reality—tatta.

S

Success—sādhana.
 Sunrise—Aruṇuggamana.
 Seat—āsana.
 Solemn utterance—udāna.
 Service—upaṭṭhāna.
 Summer—giṃha.
 Soul—jīva.
 Shore—tīra.
 Stick—dāru.
 Sin—dukkata.
 Star—nakkhatta.
 Sea-port—paṭṭana.
 Sole—padamūla.
 Standard—pamāṇa.
 Small pond—pallala.
 Slander—pesuṇṇa.
 Saying—bhāṇa.
 Size—matta.

Silver—rajata.
 Salt—loṇa, lavaṇa.
 Seed—bīja.
 Sore—vaṇa.
 Sundry duties— { vattapati-
 vatta.
 Story—vatthu.
 Speech—vākya, vacana.
 Scattering—vi-kirāṇa.
 Service for a } —veyyāvaca.
 superior
 Sameness—samatta.
 Sleeping bed—sayana.
 Stealing—haraṇa.
 Smile—hasita.
 Stalk—vaṇṭa.
 Sign—lakkhaṇa.
 Summit—matthaka.

T

Tear—assu.
 Thing—vatthu.

Three baskets—ti-piṭaka.
 Ten—dasa.

Transitoriness—*a-nicca*.Two inches—*dvāṅgula*.Toddy—*jalogi*.Tie—*saṃyojana*.True nature—*tatta*.Trying—*vī-māṃsana*.Taint—*mala*.

U

Umbrella—*chatta*.Untruth—*alika*.

V

Viceroyalty—*oparajja*.Vexing—*heṭhana*.Victory—*jita*.Wages—*vetana*.

W

Wealth—*dhana, vasu*.Water lily—*niluppala*.Water— { *vāri, ambu, jala,*
 udaka, pāniya,
 *salila.*Water for wash- } — *Pado-*
ing the feet. } *daka.*Within—*antara*.White lotus } — *puṇḍarika,*
flower.Weapon—*āvudha*.Watering—*secana*.White lotus—*kumuda*.Welfare—*sobhagga*.Weakness—*dubbalatta*.Week—*sattāham*.Washing—*nahāna*.

Week days.

1. Sunday—*Ravivāra*.4. Wednesday—*Budhavāra*.2. Monday—*Candavāra*.5. Thursday—*Guruvāra*.3. Tuesday—*Kujavāra*.6. Friday—*Sukkavāra*.7. Saturday—*Mandavāra*.

Months.

1. Vesākha māsa.	7. Kattika Māsa.
2. Jetṭha „	8. Māgasira „
3. Āsāḷa „	9. Phussa „
4. Sāvāṇa „	10. Māgha „
5. Potṭhapāda „	11. Phagguṇa „
6. Ayujassa „	12. Citta. „

Seasons.

Summer season—Gimhāna utu. Rainy season—Vassāna utu. Winter season—Hemanta utu.

Eclipses.

Solar eclipse—Suriyaggaho. Luner eclipse—Canda-ggāho.

Directions.

East—Pubba South—Dakkhiṇa. West—Pacchima.
North—Uttara. North east—Isāna. South east—Aggi.
South west—Nerita. North west—Vāyu. High—Uddha.
Low—Adho.

Adjectives.

Good—bhadda, bhadra.	Mixed—missaka.
Best—agga.	Blind—Kāṇa.
Firm—acala.	Entire—Kevala.
Short—acira.	Auspicious—Kusala.
Much—accanta.	Quick—Khippaka.
Wonderful—acchariya.	Secure—Khema.

Small— <i>aṇumatta</i> .	Sweet— <i>Madhura</i> .
Very pitiable— <i>Ati karuṇa</i>	Black— <i>Kaṇha</i> .
Very soft— <i>ati muduka</i>	Mean— <i>Hīna</i> .
Troubled— <i>Ākulo</i> .	Young— <i>Dahara</i> .
Base— <i>Ittara</i> ,	Poor— <i>Dalidda</i> ,
High— <i>Ucca</i> ,	Weak— <i>Dubbala</i> .
Hot— <i>Uṣha</i> .	Wise— <i>ñānī</i> .
Unexpected— <i>atakitta</i> .	Extra— <i>atiritta</i> .
Superior— <i>Uttari</i> .	Chief— <i>Jeṭṭha</i> .
Helpful— <i>Upakāra</i> .	Naked— <i>Nagga</i> .
Living— <i>Āyuka</i> .	New— <i>Nūtana</i> .
Deficient— <i>Ūna</i> .	Manifold— <i>Nānīvidha</i> .
Some— <i>ekacca</i> .	Hellish— <i>Nāraka</i> .
Grateful— <i>Kataññu</i> .	Evident— <i>Paccakkha</i> .
Bitter— <i>Kaṭuka</i> .	Lovely— <i>Mañju</i> .
Speaker— <i>Kathika</i> .	Great— <i>Mahanta</i> .
Miser— <i>Kapaṇa</i> .	Pure— <i>Vimala</i> .
Suitable— <i>Kappiya</i> .	Long— <i>Dīgha</i> .
Pitiable— <i>Karuṇa</i> .	Difficult— <i>Dukkha</i> .
Beautiful— <i>Kalyāṇa</i> .	Misconduct— <i>Duccarita</i> .

Cardinals.

<i>Eka</i>	1	<i>Sattadasa</i>	17
<i>Dve</i>	2	<i>Aṭṭhadasa</i>	18
<i>Tayo</i>	3	<i>Ekūnavīsati</i>	19
<i>Cattīro</i>	4	<i>Vīsati</i>	20
<i>Pañca</i>	5	<i>Ekavīsati</i>	21
<i>Cha</i>	6	<i>Dvāvīsati</i>	22
<i>Satta</i>	7	<i>Tevīsati</i>	23
<i>Aṭṭha</i>	8	<i>Catuvīsati</i>	24

Nava	9	Pañcavīsati	25
Dasa	10	Chavīsati	26
Ekādasa	11	Sattavīsati	27
Dvādasa	12	Aṭṭhavīsati	28
Terasa	13	Ekūnatimsati	29
Catuddasa	14	Timsati	30
Pañcadasa	15	and so on.	
Soḷasa	16		

Ordinals.

Paṭhama—First.	Chaṭṭha—Sixth.
Dutiya—Second.	Sattama—Seventh.
Tatiya—Third.	Aṭṭhama—Eight.
Catuttha—Fourth.	Navama—Ninth.
Pañcama—Fifth.	Dasama—Tenth.

CONJUNCTIONS.

And—Ca. But—Pana. Either, or—Vā. Neither, nor—Naca, nāpi. If—Yadi, sace, ce. Then—Atha. Also—Atha. Whether—Yadivā. Or, else, rather—Athavā. Or, not—Navā. Although—Tathāpi. Thus—Evaṃ. For—hi, yasmā.

INTERJECTIONS.

Alas, ah—Aho, ahaba. I say—Are. Dhi, dhī—Shame. Bho—Friend, I say. Bhaṇe—I say, O Friend ! Maññe—Me thinks. Sādhū—Well ! very well !

ADVERBS.

There are three varieties of adverbs :—

- (a) Pure adverbs.
- (b) Case—form „ „
- (c) Derivative „ „

(a) Pure adverbs :—

Atha, atho, and, also, then, and the like.

Na, and mā express negation.

Nu—is used in asking questions.

Nūna—perhaps, surely.

Nānā—variously.

Sattāhiko—weekly.

Kvaccā—seldom.

Tato—then, therefore, thereupon.

Āvi—distinctly, plainly.

Sajju,
Sakim, } —immediately.
Yeva.

How much—kittavatā. So much—ettavatā. How—kinu, kinti. Although—tathāpi. Quickly—sanikaṃ. Once—sakim. Just now—carahi, tarahi. On all sides—samantā. Perhaps—appevanāma. Suddenly—sahasā. Thus—iti. Out of sight—parammukha. A little—isam. In secret—rahasi. Self—sayam.

(b) Case-form adverbs.

Yam—Since.

(i) Nouns used as adverbs :—

Divasam. Rattim. Raho—Secretly. Attham—For. Saccam—Truly.

(ii) Adjectives used as adverbs.

Mandam—Foolishly. Khippam—Sharp. Ciram—A long time.

Bahi—outside. Isam—A little. Sāyam—In the evening. Alam—Enough. Tuṇhī—Silently. Aram—Presently.

The following cases are used adverbially, e.g.

(iii) Acc. Case :—

Kim—Why. Yam—Since. Idam—Here. Tam—There. Kim—Why.

(iv). Int. Case :—

Pronouns. yena—because. Tena—So.

Nouns—Sahasā—Soon. Divasena—In a day.

Adj—Antarena—When. Uttarena—To the north.

Cirena—Long.

(v) Dat. Case :—

Hitāya—For the good of. Atthāya—For.

(vi) Abl. case. Hetthā—Below. Pacchā—Behind.

Tasmā—So.

(vii) Gen. Case :—

Cirassa—Long. Kissa—Why.

(viii) Loc. Case. Rahasi—Secretly. Samīpe, sand-

tike—Near. Dūre—Far.

(c) Derivative adverbs :—

(i) Adverbs are formed, when the suffixes 'sā', and 'so' are added, e.g.,

Bala + sā = Balasā—Forcibly. Bahu + so = Bahuso—Enough.

(ii) Dhi forms an adverb, e.g. Sabba + dhi = Sabbadhi—Everywhere.

(iii) The suffix dā is used with numerals, and adjectives, e.g. sadā—always, ekadā—once upon a time.

(iv) The suffixes 'Tra', and 'tha' are used with adjectives, e.g. Ubhayattha—In both places.

Aññatara—Elsewhere.

'The suffix 'to' forms adverbs, when added to

(v) adjective—Sabbato—Everywhere.

(vi) Nouns—Dakkhiṇato—on the south, piṭṭhito—
from behind.

(vii) Prepositions—Parato, further, abhito, near.

CHAPTER XVII

PĀLI VOCABULARY

VERBS.

A

Anujānāti—allows.

Alaṅkaroti—adorns.

Abhijānāti—ascertains.

Adhibhāsati—addresses.

Abhipasādati—be favourable.

Arahati—befits.

Agghati—costs.

Assāseti—comforts, encourages.

Abhikāṇḍhati, }
abhipattheti. } —desires.

Abhiramati—delights in.

Atthi—is.

Atikkamati—excells.

Adhivāseti—endures.

Adhigacchati—finds.

Anubandhati—follows.

Anubhavati—feels.

Anupādiyati, }
anupāleti } —grasps at.

Anurakkhati—guards.

Anusāsati—governs.

Apagacchati—goes away.

Avasarati—goes.

Anukarati—imitates.

Abhisiṅcati—inaugurates.

Abhisambujjhati— { knows
exactly.

Adhivasati—dives.
 Avekkhati—looks at.
 Abhinikkhamati—leaves
 the world.
 Abhirūhati—mounts.
 Avāpurāti—opens.
 Abhibhavati—overcomes.
 Anukampati—pities.
 Adhigacchati—reaches.
 Anumodati—rejoices.
 Anuvicarati—roams.
 Anussarati—remembers.

Apakkamati, } —retires.
 avasakkati, }
 Avasissati—remains.
 Ajjhoharati—swallows.
 Aṭṭaṅgacchati—sets as the
 sun.
 Anucarati—serves.
 Abhivādeti—salutes.
 Avattharati—spreads.
 Adhigacchati—understands.
 Antaradhāyati—vanishes.

Ā

Ādippati—burns.
 Āneti, āharati—brings.
 Ākoṭeti—beats.
 Āmanteti—calls.
 Ākaḍḍhati—draws in.
 Āsaṅkhati—doubts.
 Ārūhati—mounts.
 Ālikkhati—paints.
 Ārādheti—propitiates.

Āvijjhati—breaks.
 Āpucchati—bids farewell.
 Āgacchati—comes.
 Āyācati—requests.
 Ābhāti—shines.
 Āvuṇāti—strings.
 Āsiṃsati—strives.
 Āvajjati—thinks.
 Āpucchati—takes leave.

I

Icchati—wishes.

U

Udāneti—utters.
 Uggirati—vomits.

Upagacchati, } —nears.
 upasaṅkamati, }

Uccinati—picks up.
Uddisati—points out.

Uppādeti—produces.

Uggacchati, } —rises.
utthāti.

Uggaṇhāti—learns.

Ulloketi—looks at.

Upasamvāsati— { lives
together.

Uttarati, } —comes out.
Ummujjati.

Upadisi—teaches.

Upasampajjati—attains.

Uddhumāyati—be blown up.

Udāneti—utters.

Upatthāti, } —adorns.
upapajjati.

O

Okkamati, } —descends.
orohati.

Ovadati—advises.

Ojahati—forsakes.

Obhāsati—shines.

Oloketi—observes.

Ohiyati—remains.

Otarati—descends.

Osidati—sinks.

K

Kappeti—arranges.

Karoti—does.

Kujjhati, } —gets angry.
kuppeti }

Koṭṭeti—grinds.

Kakkāreti—coughs up.

Kittayati—publishes.

Kīlāti—plays.

Kampati—shakes.

Katheti—talks.

Kasati—tills.

Kandati—wails.

Kh.

Khāyati—appears.

Khamati— { forgives, leaves
the world.

Khīyati—perishes.

Khipati—throws.

G

Ganthati—connects.

Gajjati—roars.

Gaṇhāti—seizes.

Gilati—swallows.

Gavesati—seeks.

Gh.

Ghaṭeti—connects.

Ghāyati—smells.

C

Cavati—dies.

Cinteti—thinks.

Ch.

Chijjati, chindati—cuts off. Chaddeti—scatters.

Chādeti—covers.

J

Jalati—shines.

Jīrati—decays.

Jināti—conquers.

Jāyati—arises.

D

ḍasati—bites.

T

Tussati—pleases.

Tiṭṭhati—stands.

Tarati—crosses.

Tulayati—weighs.

D

Dubbhati, dussati—offends. Dammati—be tamed.

Dippati—shines.

Dissati—be seen.

Dahati—torments.

Dh

Dhāvati—runs.

N

Nicchinati—ascertains.

Nippajjati—lies down.

Namati—bends.

Nibbindati—loathes.

Nibbattati—be born.

Nivattati—returns.

Nahāyati—bathes.

Nivāseti—puts on.

Niṭṭhathi—finishes.
 Nipatati—comes down.
 Nikhanati—digs.
 Niggacchati—departs.
 Niharati—draws out.
 Naccati—dances.
 Nikkhamati—departs.
 Nissayati—depends upon.
 Niccharati—goes out.
 Nimanteti—invites.

Nikkhipati—puts down.
 Nadati—roars.
 Nimilati—shuts.
 Nimujjati—sinks.
 Nilīyati—settles down.
 Niddāyati—sleeps.
 Nassati—vanishes.
 Namassati—worships.
 Nivāreti—wards off.

P

Paccāgacchati—returns.
 Paṭikkamati—retreats.
 Paṭikkhipati—rejects.
 Pavassati—rains.
 Pidahati—shuts.
 Pakkamati—starts.
 Pakkhipati—throws.
 Pakkhandati—springs.
 Paggāṇhāti—seizes.
 Paṭṭhapeti—sets on foot.
 Paṭiṭṭhathi—stands firm.
 Pattharati—spreads.
 Padubbhati—sins,
 Pabhijjati—splits.
 Paricarati—serves.
 Pariyesati—seeks.
 Pasāreti—spreads out.
 passati—sees.

Pabhāyati—ceases.
 Pimsati, pīleti—crushes.
 Pamajjati—delays.
 Pakkamati—departs.
 Pavisati—enters.
 Pivati—drinks.
 Palāpeti—drives away.
 Pavaḍḍhati—develops.
 Paribhavati, parājeti—
 defeats.
 Patati—falls.
 Paripūrati—fills.
 Paripāleti—guards.
 Pappoṭheti—flaps.
 Parāmasati—handles.
 Pavedeti—informs.
 Pajahati—goes out.
 Pariccajati—gives up.

pahamsati, paharati — strikes.	Paribbajati — { gives up the
Pahiṇati, peseti, — sends.	world.
Pidahati — shuts.	Pariyāti — Goes about.
Paṭijaggati — takes care.	Paribhavati — Insults.
Pabbajati — takes orders.	Parijānāti } — knows
Parikkhīpati — throws round	thoroughly.
Parimajjati — touches.	Paṭipajjati — lives.
Pajānāti — understands.	Paggharati — oozes.
Parimaddati — wipes away.	Paridevati — Laments,
Pilandhati — Wears ornament.	Pariyāpuṇāti — Learns by
Paveseti — ushers	heart.
Pūjeti — worships.	Padussati — Offends
Pabujjhati — wakes up.	Paṭilabhati — Obtains.
Paññīyati, patidissati — ap-	Pakitteti — Proclaims.
pears.	Paṭiyādeti — prepares
Paṭigaṇhāti — accepts.	Paṭivijjhati — pierces.
palobhetti — allures.	Paṭisunāti — promises.
Pucchati — asks.	Paṭisevati — practises.
Pakāseti — becomes visible.	Pattheti — prays for.
Pacchijjati — is cut off.	Paritoseti — praises.
Pasīdati — is calm.	Paṭigaṇhāti — receives.
Pahoti — is enough.	Pasamsati — praises.
Pūreti — is filled.	Paṭivattati — rolls.
Poṭhetti — beats.	Panudati — removes.
Pabbhāti — is bright.	Pamuṇcati — releases.
Parājiyati — is defeated.	Pamodati — rejoices.
Pakkosati — calls.	Parivattati — revolves.
Pacati — cooks.	Palāyati — runs away.
Pacchindati — cuts off.	Pavakkhati — recites.
Paṭicchādeti — conceals.	Payuñjati — yokes.

Paripūreti—	{ is completely filled.	Payāti—goes forth.
Parodati—cries.		Paribhavati—insults.
		Piyayati—loves.

Ph.

Phāleti—bursts.	Phrarati—thrills.
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B

Bajjhati— is imprisoned.	Bravīti—names.
Baṇḍhati—binds.	Bujjhati—understands.

Bh.

Bhañjati, bhindati—breaks.	Bhāyati—fears.
Bhuñjati—eats.	Bhāsati, bhanati—speaks.

M

Modati—rejoices.	Mucchati—swoons.
Moceti—Releases	Mantayati—Takes counsel.
Makkheti—smears.	Maññati—thinks.
Mināti—surveys.	

Y

Yojeti—yokes.	Yuñjati—devotes oneself.
Yujjhati—fights.	

R

Ravati—cries.	Ropeti—sows.
Roceti—likes.	Rakkhati—protects.

L

Lajjati— is ashamed.	Limpatī—plasters.
Labhati—gets.	Likhati—writes.

V

Vadati—speaks.	Visujjhati— is pure.
Vikkiṇāti—sells.	Vyāpajjati— is at a crisis.

Vicinati—seeks.	Vināsati—destroys.
Vidhamati—scatters.	Vibhajati—divides.
Vidhūnati—shakes.	Vineti—educates.
Vipassati—clearly sees.	Viyākaroti—explains.
Vilimpati—seizes.	Vassati—falls.
Viviccati—separates oneself from.	Vadhāti—kills.
Vissajjati—sets free.	Vidati—knows.
Vitināmeti—spends.	Vattati—goes on.
Vuccati—said.	Vijāyati—gives birth.
Vidhūnati—shakes.	Vasati—lives.
Vineti—trains.	Viloketi—looks at.
Viyūhati—takes out.	Vicāreti—manages an estate
Vissamati—rests.	Vivarati—opens.
Vimamsati—tests.	Vaṇṇeti—praises.
Virujjhati—is opened, dis- turbed.	Vijānāti—perceives.
	Viravati—roars.
	Vapati—sows.

S

Sampāpunāti—Attains.	Sallakkheti—perceives.
Sakkoti—is able.	Sañjānati—recognises.
Santāpeti—Burns.	Samuṭṭhahati—rises up.
Sammati—is calm.	Sarati—remembers.
Sammasati—grasps.	Saṅkhipati—Shortens.
Sañchādeti—covers.	Saṅgaṇhāti—Seizes.
Samassāseti—cheers.	Santappati—Satisfies.
Sandahati—combines.	Santharati—Scatters.
Samādahati—collects.	Sannisidati—sits down.
Samuttarati—comes out.	Sapati—swears.
Sajjati—equips.	Samāseti—shortens.

Samvijjati—exists.	Siñcati—sprinkles.
Sampādeti—furnishes.	Sevati—serves.
Socati—mourns.	Samvejeti, santāseti—terrifies.
Sinehati—Loves,	
Samāgacchati—meets.	Samādiyati—Takes away.
Sampajjati—prosperes.	Sallapati—Talks with.
Samāpeti—Puts an end to.	Sikkhati—Trains up.

H

Hāyati—decreases.	Hasati—laughs.
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PĀLI VOCABULARY.

Masculine Nouns.

A

Agghāpaniya—appraiser.	Atisaya—excellence.
Attadattha—advantage.	Appiccha—easily satisfied.
Atthavāda—assertion.	Aggi—fire.
Atthuddhāra } — abstract of } — contents.	Aṅguli—finger.
An-agāriya—ascetic.	Aja—goat.
Anuggaha—assistance.	Addhan—Journey.
Appatissavāsa—anarchy.	Aṅka—Lap.
Abhiseka—anointing.	Atta—Law-suit.
Alaṅkāra—adornment.	Accaya—Lapse.
Anila—air.	Antaka—Limit.
Anu-saya—attachment.	Amacca—minister.
Attha—aim, need.	Amba—mango.
Aṅka—breast.	Ati-pāta—neglect.
Aṅgāra—burning coal.	Ariya—nobleman.
Atta-bhāva—body.	Anu-ruddha—obedient.
	Aparādha—offence.

Anukkamena—by degrees.	Aggha—price.
Asiddhamma—bad quality.	Aṁsa—shoulder.
Atta—case.	Atthagama—vanishing
Anu-sandhi—connexion.	Attan—self.
Anu-sisaka—counsellor.	Añjali—Two-palms.
A-guṇa—defect.	Atikkama—trespass.
Ari—enemy.	Addhika—traveller.

Ā

Āgama—arrival.	Ātāpa—heat.
Ācāra } —acting up to, conduct, morality.	Ālaya—house.
Āghāta—ill-will.	Āvaṭa—hole.
Ādi—beginning.	Āloka—light.
Āpaṇa—bazar.	Ādinava—misery.
Āgama—coming.	Ānisamsa—ruin.
Āya—gain, entrance.	Ākāra—shape.
Āsava—passion, foam.	Ākāsa—sky.
Āhāra—food.	Ānu-bhāva } —supernatural power.
Ākappa—gestures.	Ātapa—sunlight.
Ārakkha—guard.	Ācariya—teacher.
Ārāma—grove.	

I

Isi-nisabha—chief of sages.	Itihāsa—history.
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U

Uppāda—arising.	Uttamaṇṇa—creditor.
Upa-vāda—blame.	Upasatha—fasting.
Uttarasaṅga—cloak.	Upāya—means.
Upaddava—calamity.	Udda—otter.

Ukkāra—dung.

Uttaroṭṭha—upper jaw.

Upāsaka } —devout lay
man.

Uraga—snake.

O

Okāsa } Opportunity,
permission.
Occasion, room.

Obhāsa—hint.

Ogha—flood.

Ovāda—advice.

K

Kaṇḍa—arrow, chapter.

Kesara—hair.

Kattar—agent, benefactor.

Kumudanaḷa—lotus stalk.

Kappa—age.

Kammakāra—labourer.

Kuraṅga—antelope.

Kuṭumbika—married man.

Kucchi—belly.

Kumāra—prince.

Kappaka—barber.

Kaccha—swamp.

Karaṇḍaka—box.

Kammāra—smith.

Kalaha—battle.

Kula-putta—son of a respect-
able family.

Kāya—body.

Kukkuṭa—cock.

Koṭṭhāsa—share.

Kassaka—cultivator.

Kūṭa—summit.

Kamma-ccheda—disturbance
of work.

Katañjali—two palms.

Koṭṭhaka—wood-pecker.

Kilamatha—fatigue.

Kāla—time, season.

Kūṭaṭṭa—false suit.

Kh.

Khura—Razor.

Khināsava—saint.

Khagga—sword.

G

Gadrabha—ass.

Giri—hill.

Gadrabha-rava—bray.

Gopaka—keeper.

Gantha—book.
 Guṇa—ball, pill.
 Goṇa—bullock.
 Gopa—cowherd.
 Guṇa—characteristic.
 Go—cow.
 Go-gaṇa—herd of cattle.

Gāraṇa—respect.
 Gimha—summer.
 Gaṇa—troop.
 Gantha—tie.
 Gāma—village.
 Gāmaṇṇī—villager.

Gh.

Ghāta—assassination.
 Ghāṭa—bowl, pot.

Gharavāsa—wordly life.

C

Cāga— { abandoning,
 self-sacrifice.
 Catuppada—quadruped.
 Cāla—moving.
 Cora—thief.
 Candana—sandal tree.

Cittakāra—painter,
 Caṅkama—walk.
 Caṅkama—whim.
 Cammakara—cobler.
 Supunṇa canda—full moon.

Cakkavattī— { universal
 monarch.

Ch.

Cheda—failure.

Chanda—whim.

J

Jātaka—Born, child.

Jīva—being.

Ñ

Ñāti—kinsman.

T

Titthiya— { an adherent of
 a philosophical
 school.

Tittha—heretical sect.
 Takka—reasoning.
 Tala—fan palm.

Parikkhāra—apparatus.

Parivāra—attendance.

Piya—dear one.

Pisāca—demon.

Pavāda—dispute.

Puga—betel tree.

Paccaya—belief.

Pasibbaka—bag.

Passa—by the side of.

Pahara—blow.

Piṇḍa—ball.

Puṅgava—bull.

Purisāsabha—Buddha.

Pakkhi—bird.

Pañjara—cage.

Pati-sandhi—conception.

Patissa-vāsa—control.

Padara—cleft.

Puṅgava—chief.

Paccusa—dawn.

Padesa—country.

Pabheda—division.

Parikkhaya—decay.

Pakāra—sort.

Paṭi-vatta—service done in
return.

Pabheda—separation.

Pariceṭṭha—sacrifice.

Pariyāya—synonym

Pallaṅka—sofa.

Pāṇa—insect.

Pamoda—joy.

Palāsa—leaf.

Pariyanta—limit

Pāṇa—life.

Padipa—lamp.

Paduma—lotus.

Puttaka—little son.

Pariyāya—method.

pabbata—mountain.

Paṇka—mud.

Paraloka—next world.

Pati—owner.

Padara—plank.

Pāsāda—palace.

Pāmaṇeyyaka—paradise.

Pañha—question.

Pavāda—rumour.

Pāṭha—reading.

Pāsāṇa—rock.

Pari-vāra—retinue.

Pannaga—snake.

Putta—son.

Pa-hāra—strike.

Pāpa-dhamma, } —sinner
puthujjana }

Pakkha, patta—wing.

Panthaka—wayfarer.

Parideva—woe.

Pākāra—wall

Ph

Phalaka—board, shield.

B

Bodhi—bo-tree.

Bondi—body.

Bandha, —bondage

Brāhmaṇa,—brahmin.

Biṇḍu—drop.

Balisa—fishhook.

Bālisika—fisherman.

Bandhava—relative,

Bali—revenue.

Bālaka—boy.

Bh

Bhāva—amorous gestures.

Bhacca—attendant, slave.

Bhava—being.

Bhātār—brother.

Bhāra—burden.

Bhikkhu—beggar.

Bheda—breaking, schism.

Bhattakāra—cook.

Bhogo—fold.

Bhattar—supporter,

M

Majjha—centre.

Miga—chase.

Maṃsika—butcher.

Mañca—bed, sofa.

Mugga—bean.

Mani-tala-vaṇṭa— { bejew-
elled fan.

Minava—boy, youngman.

Maccu—death.

Manta—deliberation.

Māra—devil.

Moha—delusion.

Mitta—friend.

Muṭṭhi—fist.

Muddhan—forehead.

Maccha—fish.

Maha—festival.

Muggar—hammer.

Maṇi—jem.

Mātula—mother's brother.

Māsa—month.

Mayūra, mora—peacock.

Mada—intoxication.

Mūsika—rat.

Y

Yoga— } Application,
devotion, union.

Yañña— { brahminical.
sacrifice.

Yasa—praise.

Yūtha—flock.

Yodha—fighter.

Yūsa—juice.

R

Raṅga—theatre.

Raṇa—war.

Rājahaṁsa—swan.

Rosa—anger.

Ratha—chariot.

Roga—disease.

Rāja—king.

Rāga—lust.

Rāsi—quantity.

Rājabhiseka—coronation.

Rukkha—tree.

L

Laṅkāra—sail.

Laya—brief moment.

Loha—iron.

Lābha—receipt, gain.

Loma-haṁsa—shudder of
horror, thrill of joy.

Loka—world.

V

Vāta, } —air.
vehīsa }

Vāda—assertion.

Vikīla—evening.

Velu—bamboo.

Vāyasa—crow.

Vara—boon.

Vāda—belief.

Vāha—bull, bearer.

Viṭapa—branch.

Vaṇṇa—beauty.

Valīhassa—sky horse.

Vi-naya—good-behaviour.

Vi-pāka— { good-result,
reward.

Vissāsa—intimacy.

Vāraka—jar.

Vaya—loss.

Vivāda— { litigation,
quarrel.

Vihāra—monastery

Vañja—Mark.

Vaṇa—boil.	Vi-rodhā—obstruction.
Vi-nicchiya— { decision, { trial.	Vāsa—perfume.
Vāmana—dwarf.	Velu—pipe.
Vitthāra—detail.	Vināsa—ruin.
Vi-nāsana—destroyer.	Vassa—rainy season.
Vilāya—dissolution.	Viṭapa—shoot.
Vesa—disguise.	Vidha—sort.
Vega—emotion.	Vehāsa—sky.
Vāraṇa—elephant.	Vi-rava—sound.
Vidha—fold.	Vāṇija—merchant.
Vanacāraka—forester.	Valadhi—tail.
Vacchara—year.	Vohāra—trade.
	Vi-bhava—wealth.

S

Sannipāta—alighting.	Sabbaṅga—every part.
	Sāya—evening.
Sam—sagga—association.	Sam-vega—emotion.
Samkhepa—brief.	Sārattha—essential }
Saṅgha—assemblage.	meaning }
Santhava—acquaintances, friendship.	Sahāya—friend.
Samāgama—assembly	Sakkāra—honour.
Samādhi—agreement.	Sagga—heaven.
Sambādha—affliction.	Sakka—Indra.
Sahāya—association.	Sigāla—jackal.
Sādhukāra— { congratula- { tion, approval.	Santāna—lineage.
Susu—Lad.	Sha—lion.
Samvega—agitation.	Sara—lake.
Sirigabba—apartment.	Samaṇa—monk.
	Sannipāta—meeting.
	Sa-bhāva—nature.

Sūla—acute pain.

Setu—bridge.

Sakuṇa—bird.

Sāra—pith.

Sam-bhava—birth.

Saṅgha—brotherhood.

Samugga—basket

Sakkāra—care.

Saṅkha—conch.

Sannipāta—collection.

Samāsa—compound.

Sam-bādha—crowding.

Sall pa—conversation.

Sattha—dagger.

Sandeha—doubt.

Sa-pakka-āsā } —desire
fulfilled.

Sarabha—deer.

Sīsaccheda—decapitation

Suṇa—dog.

Sūra—deity.

Sāya-masa—dinner.

Sāma-ṇera—Novice.

Sūnu—offspring.

Sambhava—origin.

Samudda—ocean.

Sambhāra—preparation

Samatha—peace.

Sadda—sound.

Santhāra—stratum.

Samāgama—society.

Samādhi—self-concentration.

Suriya—sun.

Seka—sprinkling.

Seda—sweet.

Sota—stream.

Saṅkhaya—termination.

Satthar—teacher.

Saṃyojana—tie.

Santāsa—terror.

Sodariya—uterine brother.

Saṃ-sagga—union.

Saṇḍāsa—vice.

H

Hetu—cause.

Halādhara—cultivator.

Hima, hemanta—winter.

Hāsa—laughter.

Feminine Nouns

A

Aṭavi—forest.

Ajikā—she-goat.

Anukampā, } —mercy.
anuddayā }

Anguli—finger.	Ammā—mother.
apaciti—honour.	Ādi—origin.
abhiññā—intuitive know- ledge.	Adhi-mutti—resolution.
Antirikā—interval.	Asani—thunder.
.	Agati—evil.

Ā

Ākati—appearance.	Āsā—hope.
-------------------	-----------

I

Itthī—woman.	Icchā—wish.
Iddhi—magical power.	

I

Īsī—Lady.

U

Usuyyā—envy.	Upa-mā—simile.
Ukā—louse.	

O

Osadhi—medicine.

K

Kasī—agriculture.	Kadali—plantain-tree.
Kaṇṇikā—earring.	Karuṇā—pity.
Kitti—fame.	Koṭi—point
Kataññutī—gratitude. ;	Kuladhitar—respectable daughter. ;
Kuṭi—hut.	
Kukkuṭi—hen.	Kattarikā—knife.
Kālakarṇi—ill luck.	Kathā—speech.
Kaṇḍu—itches.	Kāraṇā—torture.
Kiriyā—work.	Kumārī—young.

Kh

Khanti, khamā—forgiveness. Khudhā—hunger.

G

Gaṇikā—calculation,
courtezan.

Gati—course, gait.

Guhā—cave.

Gaṇḍikā—execution block.

Go-rakkhā—cow keeping.

Godhā—iguana.

Gīvā—neck.

Guṇaggatā—perfection.

gaṇṭhikā—tie.

Guṇa-kathā—praise.

C

Cintā—anxiety, care.

Cetaṇā—consciousness.

Cāṭi—jar.

Cariyā—life.

CH

Chavi—skin, colour.

Chāyā—shadow.

J

Jivikā—livelihood.

Juti—light.

Jaṭā—matted hair.

Juṇhā—moon light

Jarā—old age.

Jivhā—tongue.

Jāti—caste.

Ṭh

Ṭhiti—durability.

T

Tūlā—cotton.

Taṇhā - desire.

Titti—satisfaction.

Tanti—string.

Taṇhā—thirst.

Th

Thuti—praise.

D

Diṭṭhi—belief, heresy.

Devī—goddess.

Dakkhiṇā—gift.

Dayā—mercy.

Dārā—wife.

Disā—foreign country.

Dh

Dhenu—cow.

Dhītar—daughter.

Dhūli—dust.

Dhāti—nurse.

Dhārā—shower.

N

Nāvā—boat.

Nāsā—nose.

Nadī—river.

Nisanti—careful.

Niddā—sleep.

P

Parisā—attendant, meeting.

Pāṇī—animal.

Piṭṭhi—back.

Pariyatti—competency.

Pācī—east.

Paṭhavī—earth.

Paricārikā—maid servant.

Paribbājikā—female asceti.

Paññā—knowledge.

Patti—gain.

Piṇḍi—mass.

Patissā—obedience.

Pūjā—offering.

Pāramī—perfection.

Paveṇi—series.

Paramparā—succession.

Pāli—row.

Pabbā—rays.

Pajā—subjects.

Pariyesanā—search.

Pipāsā—thirst.

Pariññā—thorough knowledge

Paridevanā—wailing.

Pavatti—news.

B

Bālatā—foolishness.

Buddhi—knowledge.

Bh.

Bhikkhā—alms.
Bhūmi—earth.
Bheri—drum.

Bhariyā—wife.
Bhaginī—sister.

M

Mahesī—queen.
Musī—lie.
Mattatā—madness.
Mekhalā—necklace.
Mati—opinion.
Muttā—pearl.
Miyā—attachment.
Makkhikā—bee.

Mantanā—counsel.
Migī—doe.
Mutti—free.
Mettā—friendship.
Muṭṭhi—fist.
Mālā—garland.
Mahī—world.
Medhā—memory.

Y

Yatṭhi—stick.

Yoni—source.

R

Ruci—liking.
Rūpikā—image.
Ratti—night.

Rakkhā—protection.
Rassi—rays.
Rajju—rope.

L

Latā—creeper.
Laddhi—heresy.
Līlā—grace.

Lākhā—lac.
Lajjī—shame.
Lekhā—writing.
Laūkā—Ceylon.

V

Virati—abstinence.
Vaṇṇanā—description.
Vajjhā—execution.

Vedanā—pain, sensation.
Virulhi—progress.
Vitaṇḍā—quarrel.

Vasudhā—earth.

Vaṭṭi—fringe.

Valli—creeper.

Vaḍḍhi—growth.

Viññu-tā—intelligence.

Vi-pari—inverting.

Vijjā—learning.

Vaḷabhā—mare.

Vyāpatti—misfortune.

Vuṭṭhi—rain.

Visuddhi—purity.

Vijju—lightning.

Vāsi—razor.

Vithi—Row, road.

Vācā—speech, word.

Virattī—strap.

Vālukā—sand.

Vijjā—science.

Vi-passanā—spiritual insight.

Velā—time.

Vaṭṭi—wick.

Vidhavā—widow.

S

Sīmā—boundary.

Saṅgīti—convocation,
council.

Sāṇi—covering.

Sāvanī—declaration.

Sevanā—devotion.

Saddhā—faith.

Sotthi—fortune.

Sampatti—glory.

Su-pajā—good family.

Sahāyatā—help.

Sālā—hall.

Sobhā—grace.

Surā—wine.

Seṇi—line.

Sati—memory.

Saukhā—number.

Samaññā—name.

Sudhā—nectar.

Sakkharā—sugar.

Sābhāvanā—self-culture.

Sayañjīti—spontaneous birth.

Sakalikā—piece.

Santi—peace.

Sālī—room.

Saṅgīti—rehearsal.

Silā—rock.

Sāṇi—screen.

Siri—splendour.

Sotāpatti—sanctification.

Sikkhā—training.

Sandhi—union.

Samā—year.

Sugati—welfare.

H

Himsā—harming.

Hann—jaw.

Neuter nouns.

Arabhatta—arahatship.

Aṭṭhi—bone.

Aṇḍam—egg.

Accupha—extreme heat.

Akhi—eye.

Acci—flames.

Aruṇuggamana—sunrise.

Assu—tear.

A-nicca—transitoriness.

Alīka—lie.

Antara—within.

Ā

Āgamīma—arrival.

Āvaraṇa—restrain, covering.

Āyatana—house.

Āsana—seat.

Āvudha—weapon.

U

Uppala—blue lotus.

Ujjhāna—complaining of.

Ukkamana—exit.

Ujjāna—garden.

Uddhana—oven.

Udina—solemn utterance.

Upaṭṭhina—service.

Udaka—water.

O

Oṭṭha—lips.

Oparajja—vicereignty.

K

Kusuma—flower.

Kuṭumba—family.

Kañcana—gold.

Kānana—grove.

Kibbisa—guilt.

Kalala—mud.

Kīlana—playing.

Kāraṇa—reason, action.

Kumuda—white lotus.

Kb

Khaya—decay.

Khetta—field.

Khīra—milk.

G

Gaṇana—calculation.

Gabbhara—cave.

Gamana—departure.

Gaṇṭhin—text, knot.

Geha—house.

Gahaṇa—grip.

Gahana—thick forest.

Gimha—summer.

Gh

Ghāna—nose.

Ghara—House.

Ç

Çalana—excitement.

Çivara—rag.

CH

Çhaṇa—Festival.

Chatta—umbrella.

J

Jala—water.

Jita—victory.

Jalogi—toddy.

Jīva—soul, life.

Jāla—net.

Jatu—lac.

Jh

Jhāna—meditation.

Th

Thapana—establishment.

T

Tam-būla—betel.

Tuṇḍa—beak.

Tela—oil.

Tāṇa—refuge.

Tala—bottom.

Tacchaka—carpenter.

Tapa—devotion.

Tina—grass.

Tatta—true nature, reality.

Ti-piṭaki—three baskets.

Tira—shore.

Th

Thala—dry land.

D

Dāna—charity.

Dadhi—curd.

Dussa—cloth.

Damana—subduing.

Dāru—firwood, stick.

Dvāra—gate.

Dugdha—milk.

Duccarita—misconduct.

Dasa—ten.

Dvāṅgula—two inches.

Dh

Dhanu.—bow.

Dhana—wealth.

N

Nimitta—cause, omen

Nidāna—cause, essential
cause.

Nayana—eye.

Nagara—town.

ninna—low-land.

Nāpana—preface.

nivattana—refutation.

Nikkhamana—departure.

Niggahāṇa—censure.

Nalāṭa—forehead.

Nekkhamma—forsaking.

Nakkhatta—star.

Niluppala—water lily.

Nahāna—washing.

P

Parāyana—aim.

Pamāṇa—authority.

Pakaraṇa—Literary
composition.

Pañjara—cage.

Paṭala—cover.

Pariyosāna—conclusion

Pāpa—sin.

Pūppha—flower.

Paṭiṭṭhāna—establishment.

Pasādana—decoration,
favour.

Para-hethana—harassing
others.

Pada—foot print.

Patana—falling.

Puñña—merit.

Puruttamo—grand town.

Paṭka—mud.

Piya—love.

Patta—leaf.

Pāmojja—joy.

Paṭisāsana—reply.

Paṭikkamana—retreat.

Paccāgamana—return.

Parissaya—risk.

Parikamma—painting.

Paṭṭana—sea-port.

Padamūla—sole.

Pamāṇa—standard.

Pesuñña—slander.

Pallala—small pond.

Padodaka—water for wash-
ing the feet.

Pāṇiya—water.

Ph

Phala—fruit.

Pharusa—harsh words.

B

Bija—seed.

Bala—power, force.

Byañjana—letter.

Bandhanāgāra—jail.

Bh

Bhāṇa—saying.

Bhavana—palace.

Bhaya—fear.

Bhojana—food.

Bhasman—ashes.

M

Madhu-paṭala—honey comb.

Mana—mind.

Mūla—root.

Maṇḍapa—pavilion.

Maṁsa—meat.
Mahātala—platform.
Mala—taint.
Matta—size, measure.
Matthaka—summit.

Metta-citta—good will.
Maṅgala—good.
Mukha—face.
Mānasa—design.
Maccu, maraṇa—death.

Y

Yotta—rope.
Yuga, yugala—pair.
Yasaṇ—praise.

Yutta—competence.
Yojana—about 6 miles.

R

Rajata—silver.
Rakkhana—protection.
Ratana—jewel.

Raṭṭha—kingdom.
Rūpa—body.

L

Lakkhaṇa—sign.
Loṇa, lavaṇa—salt.

Loma—hair.
Liṅga—gender.

V

Vaṇa—boil, sore.
Veḷu-vana—bamboo-grove.
Valāha—cloud.
Vāhana—chariot.
Viddhaṁsana—crashing.
Vemajjha—centre.
Vidhamana—dispersing.
Vissajjana—donation.
Vadana—face.

Vinodana—removal.
Vasana—residence.
Vattin—rolling.
Vata—rite.
Veḷuriya—precious stone.
Visa—poison.
Vi-maṁsana—trying.
Vatthu—thing, story.
Vaṇṭa—stalk.

Vi-lepana—ointment.
 Vāciya—opinion, objection.
 Vaddha—leather.
 Vana—lust.
 Vyasana—ruin.

Veyyāvaca—service for a superior.
 Vikaraṇa—scattering.
 Vacana, vākya—speech.
 Vāri—water.
 Vetana—wages.

S

Sam-vejana—agitation.
 Sam-gaha—brief.
 Sakata—cart.
 Saṅkha—conch.
 Sata—century.
 Sam-odhāna—combination.
 Sassa—crop.
 Sāma—chant.
 Sitala—coldness.
 Sīla—custom.
 Sīhala—Ceylon.
 Sota—ear.
 Sabbaṅga—every part.
 Sobbha—hole.
 Siṅga—horn, ginger.

Sarīra-kicca—funerals.
 Siri-sayana—royal bed.
 Saraṇa—refuge.
 Sādhana—performance.
 Sūla—pike.
 Sīla—precept.
 Sam-vojana—tie.
 Sayana—sleeping bed.
 Sādhana—demonstration.
 Sobhagga—welfare.
 Secana—watering.
 Salila—water.
 Sattha—knife.
 Sattāha—Week.

H

Heṭhana—vexing.
 Hasita—smile, joke.

Harana—stealing.
 Hadaya—heart.

LIST OF THE ROOTS.

A

Ās—sit.	An—blow.
Ap—speak.	Ad eat.
As— {eat, cast, penetrate, {be.	Aṭ—roam.
Arh—deserve.	Añj, ac—bend.
Ar—move, rise.	Aj—drove.
Ay—√i, go or come.	Aṅg—move.
Am—press down.	Aggh—cost.
Ap or āp—reach, obtain.	Akkh—pervade.

I

Is—urge, seek, send,	Ikkh, ikkh—look.
Idh, iddh—thrive.	

Ī

Īs—depart, rule.

U

Us—burn.	Ud, und—moist.
----------	----------------

U

Ūh—push.

E

Edh—flourish.

K

Klis or kilis—pain.	Kās—cough.
Klam or kilam—grow tired.	Kas—till.

Kūḍ—scorch.	Kar—make, roll.
Kūṭ—burn.	Kal—produce.
Ku, Kū—cry.	Kamp—shake.
Kus—lament.	Kam—desire, step.
Kuḷ—accumulate.	Kapp—be capable.
Kur—utter a sound.	Kap—implore.
Kup—be angry.	Kand—wail.
Kudh—be angry.	Kan—shine.
Kuṭṭ—grind.	Kath—say.
Kuṭ—break up.	Kat—cut off.
Kuc—bend.	Kaṇṭh—mourn.
Kiḷ—play.	Kaḍḍh—pull.
Kī—buy.	Kaṭ—rain, cover.
Kilis—torment.	Kañc—bind.
Kir—scatter.	Kaṅkh—expect.
Kitt—praise.	Kakkh—harsh.

Kh

Khur—cut.	Khal—wash.
Khud— { fell hungry, { crush.	Khar—perish.
Khip—cast.	Kham—pardon, endure.
Khī— { perish, possess { live safe.	Khand—leap.
Khā—khan, dig, wound.	Khaḍ—break.
	Khip—cast
	Khī—be known.
	Khād—eat, chew.

G

Gla, glai— { be sick, { loathe.	Gar—be awake.
Guh—cover.	Gambh—open.
	Gam—go.

Gup—guard.

Gil, gir—swallow, sing.

Gāh—dive.

Gā—sing, fall into.

Gah—catch.

Gal—drop.

Gandh—move, go.

Ganth— $\left\{ \begin{array}{l} \text{tie,} \\ \text{connect, compose.} \end{array} \right.$

Gaṇ—count.

Gajj—roar.

Gh

Ghus—announce.

Ghu—make a noise.

Ghā—smell.

Ghar—drip.

Ghaṭ—try hard.

C

Cur—rob, steal.

Cu—perish.

Cint—think.

Cit—mark.

Ci—gather, observe.

Cay—honour.

Cal—move.

Cur, cunn—powder.

Car—wander.

Cand—shine.

a—abandon.

Cam—sip.

Cakkh—see.

Ch

Chu—poke.

Chā—chew.

Chid—tear.

Chand—seem good.

Chad—cover.

Chambh—stupefy.

Chaḍḍ—reject, vomit.

J

Jū—be quick.

Jut—shine.

Jar—grow old.

Jal—burn.

Jiv—live.

Ji—conquer.

Jā, ñā—know.

Jan—beget.

Jaṭ—be matted.

Jh

Jhā—waste away.

Jhā—meditate.

Ñ

ñā—know.

Ṭh

Ṭhub—spit out.

Ṭhā—stay.

T

Tul—weigh, ponder.

Tus—be glad.

Tvar, tur—hurry, hasten.

Tuḍ, tuṇḍ—split.

Til—be greasy.

Tij - sharpen.

Tā—rescue.

Tas—quake, be greedy.

Tal—be ful.

Tacch—carve.

Tar—cross, escape.

Tam—choke.

Tapp—enjoy.

Tap—be ashamed.

Tap—be warm.

Tan—extend.

Taṇḍ—pound.

Taṭ—be elevated.

Taj—abuse.

Takk—speculate on.

Th

Thu—extol.

Thar—spread.

D

Dvār—open.

Dev, div—wail.

Div—play.

Das, dās—bear ill-wil

Du, dā--move.	Dā--sleep, purify, tie up,
Dus--be guilty.	grant, give.
Dubh--offend.	Dah--torment.
Duh--milk.	Darh--make firm.
Du--run, flee.	Dal--split.
Du--burn.	Dar--heed, tear.
Dīp--Shine.	Day--share.
Dī--fly.	Dam--tame.
Di, dī--shine.	Dabh--deceive.
Dih--soil.	Dadh--put.
Dis--hate.	Dand--punish.
Dis--point out, command.	Dakkh--satisfy, suit.
Dis--look.	Dams--bite.

Dh

Dhe--suck.	Dhāv--flow.
Dhu, dhū--agitate.	Dhar--bear.
Dhur--destroy.	Dham--kindle.
Dhī--meditate.	Dhaj--flutter.
Dhov--wash.	Dhams--dispel, destroy.

N

Nahā--bathe.	Nam--bow.
Nud--drive away.	Nabh--injure.
Nil--be dark.	Nand--be glad.
Ni--guide.	Nad--echo.
Nādh--seek aid.	Naṭ--dance.
Nāth--beseech.	Naj--be ashamed.
Nah--tie.	Nakkh--reach.
Nas--perish.	

P

Pūr—fill up.	Pā—drink.
Pūy—stink.	Pas—fetter.
Pūj—honour.	Pas—gaze.
Pū—purify.	Pal—move.
Pus—support.	Par—be active.
Pur—fill up.	Par—further, support
Puth—increase.	Pad—fall down.
Puth—honour.	Panth, path—go.
Puṭh—blossom.	Pat—fall, fly.
Pucch—ask.	Paṇḍ—heap.
Piḷ—press.	Paṇ—bet.
Pī—swell.	Path—read.
Pi—delight.	Pat—split.
Pis—deck, crush.	Pañh—ask.
Piṇḍ—unite.	Pañc—manifest.
Piṭ—assemble.	Paj—enclose.
Pā—preserve.	Paj—start.
	Pac—cook, bake, suffer.

Ph

Phus—touch, perceive by touch.	Phar—thrill.
	Phand—quiver.
Phal—yield fruit.	Phaṇ—spring.
Phal—split.	

B

Brū—say.	Bādh—harass.
Brah—grow.	Bah—raise.

Budh—know.
Bind, bid—split.

Bal—abstract, live, kill.
Bandh—tie.

Bh

Bhū—be.
Bhuj—bend.
Bhuj—enjoy.
Bhī—fear.
Bhid—break.
Bhikkh—beg.
Bhās—shine.
Bhās—say.
Bhā—appear.

Bhas—drop.
Bhas—devour, chew.
Bh r—nourish.
Bhand—be nice. .
Bhaṇ—speak.
Bhañj—break.
Bhaj—allot.
Bhakkh—feed on.

M

Mūs—steal.
Muh—err, go astray.
Mus—neglect, forget.
Mud—merry.
Muj—sound.
Mucch—congeal, faint.
Mokkh, muc—set free.
Māl—wink.
Midh—know.
Mid—love.
Mith—contradict.
Migh—water upon.
Mā—mete out, measure.
Mah—honour, elate.
Mas—reflect.
Mal fade.

Mar—die.
Mant—deliberate.
man—think.
Madd—crush.
Mand, mad—delay.
Mad—delight in.
Math—stir up.
Maṇḍ—adorn.
Mañj—wipe.
Mañc—cheat.
Maj—polish.
Majj—dive.
Mac, mañc—boast.
Mah, magh—honour.
Makkh—accumulate.

Y

Yudh—fight.

Yuj—yoke,

Yūs—kill.

Yu—bind.

Yāc—beg.

Yā—go.

Yam—check.

Yat—connect.

Yaj—worship.

Yakkh—press on.

R

Rūp—Mould, form.

Ruh—reddden, ascend, thrive,

Rus—vex, be angry.

Rudh—shut up.

Rud—bewail.

Ruj—break.

Ruc—please.

Rukkh—hew.

Ru—roar, cry loud.

Ric—separate, empty.

Rādh—prosper.

Rāj—govern.

Rā—give.

Ras—taste, roar, gird.

Ram—delight in.

Rabh—undertake.

Ran—be glad.

Rañj—step out.

Rajj—tie.

Raj—fall in love, obtain,

Rakkh—Harm, watch.

Rañh—move with speed.

Ra—roll.

L

Lok—perceive.

Lū—reap.

Lubh—allure.

Lup—plunder.

Luñch—pull out.

Lī—tremble.

Lip—lick.

Las—desire, sport.

Lal—play.

Lamb—rest on.

Labh—find.

Lap—whisper.

Lañj—blame.

Lajj—be bashful.

Lip—anoint.

Likkh—write.

Lāj—roast.

Laṅgh—transgress.

Lakkh—apprehend.

Lag—touch, adhere.

V

Vel—shake, go.

Ve, veṇ, ven—desire.

Vī—strive, attain, go
apart.

Vis—move, penetrate

Vidh—hit.

Vij—repent.

Vic—seclude.

Vall—move.

Val—cover

Var—cover, select,

Vam—vomit.

Vap—shave, sow.

Vand—praise.

Vaddh—cut off.

Van—love.

Vas—perfume, cry.

Vi, ve, vā—weave.

Vā—blow.

Vah—bear along.

Vass—rain.

Vas—command, dress,
live.

Vadh—kill.

Vad—speak.

Vatt—roll.

Vaṇ—hurt.

Vaddh—increase.

Vajj—avoid.

Vaj—be hard, depart.

Vac—speak.

Vañc, vak—cheat.

S

Snih, sinih—love.

Sev—honour.

Sū, su—swell, beget.

Sus—wither, dry up.

Subh—Look nice.

Sup—lie down.

Sudh—purify.

Sā—whet, enjoy, conclude.

Sah—overcome.

Sas—cut down, jump, sigh.

Sal—rise up.

Sar—remember, rest upon,
shine, flow

Sam—learn, toil, rely on.

